Ἀραβίας, Gen. 45:10, and Ἡρώων πόλις ἐν γῇ Ῥαμεσσῇ, Gen. 46:28. The opinions of others are given in Thes. p. 307.

(2) a city with a neighbouring district in the mountains of the tribe of Judah, Josh. 10:41; 11:16; 15:51.

גָּשַׁף an unused root. Syr. ܓܫܦ to soothe tenderly. Hence—

גִּשְׁפָּא pr. n. m. ("soothing"), [*Gispa*], Neh. 11:21.

גָּשַׁר an unused root. Arab. جسر *to construct a bridge* (pr. to join, comp. קָשַׁר); also to be daring, since to construct a bridge, especially in war, and where the river is rapid, is the act of a bold and daring man. Syr. ܓܫܪ id. Hence גִּשּׁוּר.

גָּשַׁשׁ a root only used in Piel, TO FEEL, TO SEEK BY FEELING, TO GROPE, with acc. Isa. 59:10. (Arab. جس, Aram. ܓܫ and ܓܫܫ id., but generally trop. to explore.) Kindred to קָשַׁשׁ.

גַּת (contr. from גֶּנֶת, of the form בַּת, בֶּנֶת, for יְנֶנֶת from the root יָנַן), pl. גִּתּוֹת f. [From נָגַן in Thes.]

(1) *a wine-press*, or rather *the trough* in which the grapes were trodden with the feet, whence the juice flowed into *a vat* (יֶקֶב) placed near, as it was squeezed from the grapes. Joel 4:13. דָּרַךְ גַּת to tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [*Gath*], pr. name of a city of the Philistines, where Goliath was born. Josh. 13:3; 1 Sa. 6:17; 21:11; 1 Ki. 2:39, 40. Hence patron. גִּתִּי. [*Gittite*].

(3) גַּת חֵפֶר ("wine-press of the well"), [*Gath-hepher*], a town of the tribe of Zebulon (with ה local, גִּתָּה חֵפֶר), Josh. 19:13, celebrated as the birthplace of Jonah the prophet.

(4) גַּת רִמּוֹן ("wine-press of the pomegranate"), [*Gath-rimmon*], a town of the tribe of Dan, Josh. 19:45. [See Robinson, ii. 421].

גִּתִּי *a Gittite*, Gent. n. from גַּת No. 2. 2 Samuel 6:10, 11; 15; 18. Hence fem. גִּתִּית Ps. 8:1; 81:1; 84:1, a kind of *musical instrument*, either used by the people of Gath, or as it were ἐπιλήνιον, as used in the vintage with the songs of the winedressers and press-treaders.

גִּתַּיִם ("two wine-presses"), [*Gittaim*], pr. n. of a town of the Benjamites, Neh. 11:33.

גֶּתֶר Gen. 10:23 [*Gether*], pr. n. of a district of the Aramæans, whose boundaries are altogether unknown.

ד

Daleth (דָּלֶת), the fourth letter of the alphabet; when used as a numeral, *four*. The name signifies *a door*, which appears to have been the most ancient form of this letter.

In sound, Daleth is kindred—(1) to the harder dentals, as ט, ת, with which it is not unfrequently interchanged, see בָּתַל, בָּדַל, بتل; טָפַף, דָּבַב, טָבַב; בָּתַק, בָּדַק. More rarely also it changes to ל, see אֵזַר.—(2) to the sibilant ז, as to which see below [at that letter].

דָּא Ch. i. q. Heb. זֶה and זֹאת *this*, fem. and neut. (elsewhere דְּנָה, דֵּךְ). Dan. 4:27; 5:6, דָּא לְדָא "this to that," together. ["Found in the Targums with ה prefixed הָדָא, הֲדָא; Syr. ܗܳܕܶܐ. Sam. ࠄࠃࠀ. Nasor. ܕܐ." Thes.]

דָּאַב TO MELT AWAY, TO MELT, hence TO PINE, TO LANGUISH. (The signification of melting or pining is widely extended amongst cognate verbs, as דָּבָא, דּוּב, דָּוָה, אָדַב, Syr. ܕܘܒ, Arab. ذاب, ذوب, and the idea is variously applied either to the languor of a sick or old person, or to fear. The primary idea is that of melting with heat, zerschmelzen, zerfließen, comp. זוּב. Amongst the Indo-Germanic languages this may be compared with Pers. تاب heat, تافتن, تفتن to warm, to kindle, = θάπτω, تباهيدن to melt away; Sansc. *tapa*, Lat. *tepeo*. Kindred is τήκω, דָּאַג.) It is applied to the eye, pining away with grief, Ps. 88:10 (see עָשֵׁשׁ, בָּלָה); to the soul (נֶפֶשׁ), Jer. 31:25; to the person himself, Jer. 31:12. Hence—

דְּאָבָה f. *fear, terror* (wrongly explained by Simonis, even in the last edition [Winer's] *sollicitudo, moeror*), so called from the idea of melting away (see מָסַס). Job 41:14. Also—

דְּאָבוֹן const. דַּאֲבוֹן m. *pining, wasting, languor* of soul, Deut. 28:65 (comp. Jer. 31:25).

דָּאג i. q. דָּג *a fish*, Neh. 13:16. As Kametz in this word (signifying a fish and not a fisherman) is

pure (from דָּנָה), the letter א which is omitted in very many MSS. (as the Masora observes) is a redundant *mater lectionis*, as in מְלָאכִים 2 Sa. 11:1.

דָּאַג prop. i. q. דָּאַב to melt, Greek τήκω. It is applied to terror and fear (comp. מוּג, מָסַס), *to fear, to be afraid*, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; מִן Jer. 42:16; also לְ of the person for whom we fear, 1 Sa. 9:5; 10:2; and מִן of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

דֹּאֵג ("fearful"), [*Doeg*], pr. n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כתיב, 1 Sam. 22:18, 22, it is דּוֹיֵג, according to the Syriac pronunciation.

דְּאָגָה f. i. q. דְּאָבָה *fear, dread, anxious care*, Eze. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

דָּאָה fut. יִדְאֶה apoc. יֵדֶא Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, וַיֵּדֶא עַל־כַּנְפֵי רוּחַ "and he flew upon the wings of the wind." (For 2 Ki. 17:21 see נָדָא.) Hence דַּיָּה and—

דָּאָה f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is רָאָה, by mistake of transcribers); some *bird of prey* which *flies rapidly*. LXX. γύψ. Vulg. *milvus*. Comp. Bochart, Hieroz. t. ii. p. 191.

דָּאַל see יִדְאֲלָה.

דֹּאר see דּוֹר.

דֹּב and **דּוֹב** masc. epicœne *a bear*, so called from its slow pace (see the root דָּבַב), 1 Sa. 17:34, 36, 37; 2 Sa 17:8; Pro. 17:12; Hos. 13:8, דֹּב שַׁכּוּל "a bear (i. e. she bear) robbed of its whelps." Plur. דֻּבִּים f. she bears, 2 Ki. 2:24. (Arab. دُبّ, دُبَّة, a he bear, a she bear.)

דֹּב Ch. id. Dan. 7:5.

דָּבָא an unused root, i. q. Arab. دبا *to be quiet, to rest*, prop. *to languish, to pine;* kindred to the root דָּאַב and the others there cited. Hence—

דֹּבֶא m. *languor, rest*, poetically used of death. Once found Deu. 33:25, כְּיָמֶיךָ דָּבְאֶךָ "as thy days (thy life) so thy death," ["Ges. corr. 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. *senectus tua;* not amiss, as far as the etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מֵידְבָא ("water of rest").

דָּבַב, Arab. دَبَّ—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoetic root, like the German *tappen*, French *tapper*. Nearly connected is טָפַף, used of a gentle but quick progress, such as in German is expressed by the diminutive verb *trippeln*; compare further נָתַב whence נָתִיב, Gr. στείβω. Elsewhere in the signification of *treading*, the Phœnicio-Shemitic languages commonly use transp. *pat*, see the root בּוּס. Hence דֹּב a bear.

(2) *to creep about*, used of a slanderer, hence simply *to slander*, whence דִּבָּה; compare רָגַל and הָלַךְ רָכִיל.

(3) of liquids, *to flow gently*, as of wine, Cant. 7:10. Comp. as to this passage under the root יָשֵׁן.

[Derivatives (as given above), דֹּב and דִּבָּה.]

["דָּבָה an unused root. Hence דִּבְיוֹנִים."]

דִּבָּה f. (root דָּבַב No. 2) *slander, calumny*. הוֹצִיא דִבָּה to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e.g. Ps. 31:14, כִּי שָׁמַעְתִּי דִּבַּת רַבִּים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, וְדִבָּתְךָ לֹא תָשׁוּב "(so) that thine infamy turn not away from thee." (Arab. دَبُوب a secret slanderer, one who spreads calumnies. Syr. ܕܒܳܐ report, rumour, and ܐܕܒܳ to spread a rumour. Ch. טִבָּה reproach).

דְּבוֹרָה f.—(1) *a bee*, Isa. 7:18; plur. דְּבֹרִים Jud. 14:8; Psa. 118:12. Syr. ܕܶܒܽܘܪܳܐ a bee, a wasp. Arabic دَبْر collect. a swarm of bees, or wasps, *qs. exagimen, ab exagendo*, see דָּבַר No. 2 (like *agmen qs. agimen*, also *ab agendo*). The Hebrew word, however, is a noun of unity, from the unused دَبْر=דְּבוֹר.

(2) [*Deborah*], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

דְּבַח Chald. TO SACRIFICE, i.q. Heb. זָבַח. [Part. דָּבְחִין], Ezr. 6:3. Hence מַדְבַּח an altar, and—

דְּבַח pl. דִּבְחִין Ch. *a sacrifice*, Ezr. 6:3.

דִּבְיוֹנִים m. pl. 2 Ki. 6:25 קרי, *dove's dung;* an euphemism for חֲרֵי יוֹנִים, which stands in the כתיב, pr. the flowing or discharge of doves, from the verb

דּוּב ,דָּאַב=דָּבָה ,דָּבָא to flow; comp. ῥεῦμα γαστρός, διάῤῥοια, diarrhœa.

דְּבִיר m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קֹדֶשׁ קֳדָשִׁים 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from דִּבֶּר to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i. e. the western (see אָחוֹר No. 2), as has been rightly observed by Iken, in Dissert. Philol. Theol. part i. p. 214.

(2) [*Debir*], pr. n.—(*a*) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(*b*) of a town in the south of the tribe of Gad. —(*c*) of a king of Eglon."]

דָּבַךְ an unused root; prob. i. q. דָּבַק *to cleave together*, and trans. *to join together*, see נִדְבָּךְ.

דָּבַל (kindred to זָבַל), TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence Arab. دَبَلَ, دُبْلَةٌ ball of dung (compare גְּלָל), دُبَّلَةٌ, زِبْلَةٌ, زِبْلٌ dung; دُبْلَةٌ, دُبَّلَةٌ a round morsel. Hence—

דְּבֵלָה f. const. דְּבֶלֶת plur. דְּבֵלִים *cakes* made of dried figs, pressed together in lumps; Gr. παλάθη (from ܕܒܠܬܐ ,דִּבְלְתָּא, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of תְּאֵנִים 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

דִּבְלָה Ezek. 6:14 [*Diblath*], no doubt erroneously written for רִבְלָה, which is a town in the northern confines of Palestine, see below [רִבְלָה].

["**דִּבְלַיִם** ("two cakes"), [*Diblaim*], pr. n. of the father-in-law of Hosea the prophet, Hos. 1:3."]

דִּבְלָתַיִם ("two cakes," a name probably derived from the form of the town), [*Diblathaim*], Num. 33:46, and בֵּית דִּבְלָתַיִם Jer. 48:22, pr. n. of a town of the Moabites. Jerome says (Onomast. s. v. Jassa), "*et usque hodie ostenditur inter Medabam et Deblatai.*"

דָּבַק and **דָּבֵק** fut. יִדְבַּק inf. דָּבְקָה.

(1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, ankleben, anbacken. (Arab. دَبِقَ, Syr. ܕܒܩ id. A kindred root is طَبَخَ to cook, backen the primary syllable is בק, which has the sense of cooking; compare בַּג, Pers. پختن ,پاچ ,باه, پختن *bukhten, pukhten*. See also פַּנַּג). Const. followed by בְּ Job 19:20; אֶל Jer. 13:11; לְ Ps. 102:6, intrans. Lam. 4:4, דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִכּוֹ "the tongue of the sucking child clave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Psa. 137:6 (comp. HIPHIL, Eze. 3:26). Deut. 13:18, "let nothing cleave to thy hands," i. e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by בְּ verse 23. Hence, *to be attached to any one*, to be lovingly devoted (κολλᾶσθαι τινί), e. g. to a king, to God, to a wife, followed by בְּ and לְ Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by אַחֲרֵי Psa. 63:9, דָּבְקָה נַפְשִׁי אַחֲרֶיךָ "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], *to come upon*, to reach any one, followed by an acc.; בְּ and אַחֲרֵי Gen. 19:19; Deu. 28:60. Jer. 42:16, שָׁם יִדְבַּק אַחֲרֵיכֶם "there it (famine) shall overtake you." Synon. הִשִּׂיג see HIPHIL No. 3.

PUAL, pass. *to be glued together, to adhere firmly*, Job 38:38; 41:9.

HIPHIL—(1) causat. of Kal No. 1, *to cause to adhere, to make to cleave*, Eze. 3:26; 29:4; Jer. 13:11.

(2) *to follow hard*, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and אַחֲרֵי. Jud. 20:45, וַיַּדְבִּיקוּ אַחֲרָיו "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) *to come upon*, to reach any one (like Kal No. 3), Gen. 31:23; Jud. 20:42; also causat. *to cause to reach*, Deu. 28:21.

HOPHAL, *to cleave fast*, Ps. 22:16.

The derivatives follow.

דְּבַק Ch. id. ["followed by עִם"], Dan. 2:43.

דָּבֵק verbal adj. *cleaving, adhering*, Prov. 18. 24; Deu. 4:4.

דֶּבֶק m.—(1) *soldering* of metals, Isa. 41:7.

(2) plur. דְּבָקִים 1 Ki. 22:34; 2 Chr. 18:33, prob. *the joinings* of a coat of mail. So Chald. Others understand armpits; comp. Ch. מִדְבְּקֵי יְדָךְ Jer. 38:12, Targ.

דָּבַר. This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also

appear in the verb. These various meanings may be thus arranged—

(1) The primary power, as the etymologists in Holland long ago rightly observed, is that of SETTING IN A ROW, RANGING IN ORDER (Gr. εἴρω); hence—

(2) *to lead, to guide*, specially *to lead* flocks or herds *to pasture* (see מִדְבָּר, דֹּבְרָה, דֹּבֶר), *to rule, to direct* a people (Syr. and Ch. ܕܒܰܪ to lead, to rule, Arab. دَبَرَ), also *to bring into order, to subdue* (see Hiphil), comp. دَبْرٌ swarm, as if a herd of bees, and דְּבוֹרָה (a noun of unity), a bee (which see). As a shepherd follows his flock, from the idea of *leading* there arises that of following.

(3) *to follow, to be behind*, like the Arab. دَبَرَ, whence دُبْرٌ the hinder part, دَابِرٌ the last, Heb. דְּבִיר the inmost recess of a temple; and as those who are going to lay snares come from behind—

(4) *to lay snares, to plot against* (comp. עָקַב), *to destroy*, like the Arab. دَبَّرَ and Heb. Piel No. 2, whence دَبْرٌ, דֶּבֶר destruction, death, pestilence. But from the primary idea of ranging in order, or connecting, there arises—

(5) the much used, and in the verb the most frequent meaning, *to speak*, properly, *to put words in order*. Comp. *sermo* and *dissero a serendo*, and Gr. εἴρω in the signification of connecting and saying. In Kal it is only found in part. act. דֹּבֵר Ex. 6:29; Nu. 32:27; 36:5; Ps. 5:7; pass. דָּבֻר Pro. 25:11, and inf. with suff. דָּבְרֶךָ Psal. 51:6. More frequent is the conjugation—

PIEL דִּבֵּר and in the middle of a sentence, דִּבֶּר, fut. יְדַבֵּר—

(1) *to speak*, differing from אָמַר *to say* (which see No. 1), like the Germ. reden and sagen, Gr. λαλεῖν and εἰπεῖν, Aram. מַלֵּל and אֲמַר. It is put—(*a*) absol., e. g. Job 11:5, מִי־יִתֵּן אֱלוֹהַּ דַּבֵּר "O that God would speak;" Job 33:2; Nu. 12:2; Eze. 3:18, etc.; sometimes in an emphatic sense, for to be eloquent, Exod. 4:14, יָדַעְתִּי כִּי דַבֵּר יְדַבֵּר הוּא; Jer. 1:6. Often with the addition of אָמַר (see examples under the word אָמַר p. LX., B).—(*b*) with an acc. of that which any one says, utters, as דִּבֶּר צֶדֶק, שָׁוְא, כָּזָב, שֶׁקֶר, to speak justice, deceit, lying. Psal. 101:7 [Kal]; Isa. 45:19 [Kal]; 59:3; Dan. 11:27. דִּבֶּר דְּבָרִים i. q. Lat. *verba dedit*, Hos. 10:4; Ex. 6:29, דַּבֵּר אֶל־פַּרְעֹה אֵת כָּל־אֲשֶׁר אֲנִי דֹּבֵר אֵלֶיךָ "speak unto Pharaoh all things which I speak unto thee;" Exod. 24:7, כֹּל אֲשֶׁר־דִּבֶּר יְהוָֹה נַעֲשֶׂה "all that Jehovah hath spoken we will do." Jer. 1:17; Dan. 10:11; Jon. 3:10.—(*c*) Rarely like אָמַר, it is so used that the things spoken follow, and לֵאמֹר must then be understood. Gen. 41:17; Ex. 32:7, וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֶךְ "and Jehovah spoke unto Moses, Go," etc. 1 Ki. 21:5; 2 Ki. 1:7, 9; Eze. 40:4; Dan. 2:4.

The person *to* whom, or *with* whom we speak, is commonly preceded by the particles אֶל Gen. 8:15; 19:14, and לְ Jud. 14:7; also after עִם Gen. 31:29; Deu. 5:4; אֵת (אִתּ) Gen. 23:8; 42:30; עַל Jer. 6:10. דִּבֶּר בְּ to speak to, used of God; making something known by revelation, Zec. 1:9 [Kal]; הַמַּלְאָךְ הַדֹּבֵר בִּי "the angel who was speaking with me;" verse 14; 2:2, 7; 4:1, 4; 5:5. Hab. 2:1; Jer. 31:20; Nu. 12:6, 8. Once with an acc. (to speak to) Gen. 37:4; compare λέγειν τινά to speak to any one. *To speak of any person or thing* is put with an acc. (like λέγειν τινά). Ru. 4:1, הַגֹּאֵל עֹבֵר אֲשֶׁר דִּבֶּר־בֹּעַז "the kinsman passed by of whom Boaz spoke;" Gen. 19:21; 23:16; with בְּ 1 Sa. 19:3, וַאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי "and I will speak of thee to my father" (verse 4); אֶל Job 42:7; עַל 1 Ki. 2:19: this is especially used of the things which God speaks or promises to any one (see letter *a*), 1 Ki. 2:4; Dan. 9:12; Jer. 25:13; 42:19. *To speak against* any one, constr. with עַל (prop. to assail any one with reproaches), Ps. 109:20; Jer. 29:32; Deut. 13:6; or בְּ (see בְּ B, 6). Nu. 21:7, דִּבַּרְנוּ בַיהוָֹה וָבָךְ "we have spoken against Jehovah and against thee." Job 19:18; Psal. 50:20; 78:19. But דִּבֶּר בְּ is also *to speak through* any one, to use any one as an interpreter (see בְּ C, 2), Nu. 12:2; 2 Sa. 23:2; 1 Ki. 22:28.

To speak often signifies (as the context shews)—(*a*) i. q. *to promise*, zusagen; Deu. 19:8; Jon. 3:10, with an acc. of the thing, Deu. 6:3; with אֶל and עַל of the pers. (see above), and in a bad sense *to threaten*, Ex. 32:14.—(*b*) *to command, to prescribe* (comp. אָמַר No. 3), Gen. 12:4; Exod. 1:17; 23:22; *to admonish*, 1 Sa. 25:17.—(*c*) *to utter* a song, i. q. *to sing*, Jud. 5:12; compare Arab. قَالَ and Gr. ἔπος, when used of a poem.—(*d*) *to speak to* a woman, i. e. to ask her in marriage; followed by לְ Jud. 14:7; בְּ 1 Sa. 25:39. Comp. Arab. خَطَبَ and PUAL.

Farther, these expressions have to be noticed—(*e*) דִּבֶּר עַל־לֵב פּ׳ *to speak kindly to* any one, especially *to console*; compare παραμυθέομαι, Lat. *alloquium*. Gen. 34:3; 50:21; Ru. 2:13; 2 Sam. 19:8; 2 Ch. 30:22; 32:6.—(*f*) דִּבֶּר אֶל־, עַל־לִבּוֹ "to speak with oneself;" Gen. 24:45; 1 Sa. 1:13, מְדַבֶּרֶת עַל־לִבָּהּ

"she was speaking in her heart." Also followed by בְּלִבּוֹ, עִם לִבּוֹ, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—(*g*) דִּבֶּר טוֹב, טוֹבָה עַל (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. דִּבֶּר רָעָה עַל to decree, to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by אֶל־ Jer. 36:31. The meaning is rather different in Est. 7:9, מָרְדֳּכַי אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ "Mordecai, who had spoken good for the king" (compare 6:2).—(*h*) דִּבֶּר טוֹבוֹת אֵת, אֶל־, *to speak kindly with any one;* 2 Ki. 25:28; Jer. 12:6; it. דִּבֶּר שָׁלוֹם עִם *to speak friendly, peaceably with any one;* Psal. 28:3 [Kal], followed by אֵת Jer. 9:7; followed by אֶל־ *to announce welfare*, to promise, Ps. 85:9; followed by בְּ id. Ps. 122:8, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ "I will pray for peace for thee;" followed by לְ Est. 10:3 [Kal], דֹּבֵר שָׁלוֹם לְכָל־זַרְעוֹ "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(*i*) דִּבֶּר מִשְׁפָּט אֵת *to pronounce sentence* (by which a penalty is declared) *upon some one*, and *to plead with some one.* See מִשְׁפָּט.

(2) *to plot against, to lay snares* (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence *to destroy*, 2 Ch. 22:10 (compare אִבַּד in the parallel place, 2 Ki. 11:1).

["*Note.* In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb דִּבֵּר in Piel the significations, *to waylay, to plot against*, also *to destroy;* comp. דֶּבֶר and Arab. دبر followed by على *molitus est in aliquem.* But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, וַיְדַבְּרוּ "and they spake," sc. so בְּמִרְמָה *deceitfully*, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i. e. when they shall combat with enemies; corresponding to the Greek phrase συλλαλεῖν τινί, Is. 7:5, LXX.; compare also Heb. הִתְרָאָה 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, וַתְּדַבֵּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה" in parall. 2 Ki. 11:1, וַתְּאַבֵּד; here LXX. and Vulg. ἀπώλεσε, *interfecit.* But it can be rendered, *and she talked with them*, i.e. made war upon them; compare Ps. 127:5; or it may be ellipt. for וַתְּדַבֵּר מִשְׁפָּטִים אֶת־כ׳ i. e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of *to destroy.*]

Pual, pass. Psal. 87:3, נִכְבָּדוֹת מְדֻבָּר בָּךְ "glorious things (decreed by God) are spoken of thee;" Cant. 8:8, בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ "when she shall be spoken for," when she shall be asked in marriage; see Piel, letter *d.*

Niphal, recipr. of Piel, *to speak together, to one another*, Mal. 3:16; followed by בְּ Eze. 33:30; Ps. 119:23; and עַל Mal. 3:13.

Hiphil, *to subdue* (see Kal No. 2), Psal. 18:48, וַיַּדְבֵּר עַמִּים תַּחְתָּי "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

Hithpael, part. מִדַּבֵּר *speaking with*, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[(2) "מְדַבֶּרֶת *what one has spoken;*" see דִּבְרָה.]

The derived nouns follow immediately, except מִדְבָּר, דְּבִיר, דְּבוֹרָה.

דָּבָר m.—(1) [const. דְּבַר; suff. דְּבָרִי; pl. דְּבָרִים, const. דִּבְרֵי], *word*, λόγος, Gen. 44:18, etc. Often in pl. Gen. 29:13, כָּל־הַדְּבָרִים הָאֵלֶּה "all those words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7, 8; 20:1; 24:3, etc.; אִישׁ דְּבָרִים, בַּעַל דְּבָרִים an eloquent man, Exod. 4:10; 24:14. Often collect. *words, speech, discourse*, Job 15:3; דְּבַר שְׂפָתַיִם word of lips, i.e. futile, vain speech, Isa. 36:5; נְבוֹן דָּבָר skilled in speech, 1 Sam. 16:18. Specially it is—(*a*) *a promise, something promised*, 1 Ki. 2:4; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek τελεῖν ἔπος, Germ. sein Wort halten). (*b*) *a precept, an edict* (compare דִּבֶּר No. 1, *b*); דְּבַר־מַלְכוּת a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29, הֲלֹא דָּבָר הוּא "was there not a commandment?" Isa. 8:10; Exod. 34:28, עֲשֶׂרֶת הַדְּבָרִים the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(*c*) *a saying, a sentence*, as of a wise man; pl. Ecc. 1:1, דִּבְרֵי קֹהֶלֶת Pro. 4:4, 20; 30:1; 31:1; especially *the word of the Lord, an oracle*, Nu. 23:5, 16 (compare ἔπος, λόγος); וַיְהִי דְּבַר יְהוָֹה אֶל the word of Jehovah came to any one, Jer. 1:4, 11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by עַל 1 Chron. 22:8; Job 4:12, אֵלַי דָּבָר יְגֻנָּב "a (divine) oracle was secretly brought to me." Very often collect. *oracles*, Hos. 1:1; Mic. 1:1; Joel 1:1.—(*d*) *a counsel, proposed plan*, 2 Sa. 17:6.—(*e*) *rumour, report*, 1 Ki. 10:6; followed by a genit. *words to be spoken concerning* anything, what is to be said about it; Job 41:4, "I will be silent ... דְּבַר גְּבוּרוֹת as to what is to be said about his strength;" 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, *what is the measure of his strength* (compare דִּבְרָה No. 1).

(2) *thing, thing done, affair, business*, prop. that which is spoken of (compare λόγος in Passow, A. No. 11, ἔπος, ῥῆμα from ῥέω, Germ. Sache from sagen, Ding, which originally signified a discourse; see Adelung, h. v. The same power of word and thing is conjoined in the Aram. מִלָּה, ܨܒܘܬܐ, פִּתְגָם, Arabic

سعر and خطب). דִּבְרֵי שְׁלֹמֹה the actions of Solomon, the notable deeds, 1 Ki. 11:41; דִּבְרֵי הַיָּמִים commentaries of actions performed, journals, 1 Ch. 27:24; Est. 6:1; הַדָּבָר הַזֶּה this thing, this, Gen. 20:10; 21:11, 26; כָּל־הַדְּבָרִים הָאֵלֶּה all these things, Gen. 20:8; כַּדָּבָר הַזֶּה Gen. 18:25; 32:20; 44:7; and כַּדְּבָרִים הָאֵלֶּה Gen. 24:28; 39:17, 19; in this manner, thus, אַחַר הַדְּבָרִים הָאֵלֶּה (LXX. μετὰ τὰ ῥήματα ταῦτα), after these things, when they were accomplished, Gen. 15:1; 22:1; 39:7; דְּבַר יוֹם daily matter; hence דְּבַר יוֹם בְּיוֹמוֹ a daily matter in its day, i. e. daily, day by day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59; also בִּדְבַר יוֹם בְּיוֹם 2 Chron. 8:13; and לִדְבַר יוֹם בְּיוֹמוֹ verse 14; 31:16. More often it stands pleon. like the Gr. χρῆμα; 1 Sa. 10:2, נָטַשׁ אָבִיךָ אֶת־דִּבְרֵי הָאֲתֹנוֹת "thy father has left the matters of the asses," has ceased to care for them; prop. die Angelegenheit, die Geschichte mit den Eselinnen; Ps. 65:4, דִּבְרֵי עֲוֹנֹת גָּבְרוּ מֶנִּי "iniquities prevail against me;" Psalm 105:27; 145:5. Hence—

(3) *anything, something*, Gen. 18:14; אֵין דָּבָר לֹא דָבָר nothing; 1 Sam. 20:21, אֵין דָּבָר "there is nothing," sc. to fear; Jud. 18:7, 28, וְדָבָר אֵין־לָהֶם עִם־אָדָם "and they had no concern (or business) with (other) men;" כָּל־דָּבָר *everything, anything*, Num. 31:23; Deu. 17:1; דָּבָר טָמֵא anything unclean, Lev. 5:2; עֶרְוַת דָּבָר anything filthy, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דְּבָרִים טוֹבִים 2 Ch. 12:12.

(4) *a cause, reason*, Josh. 5:4. Hence עַל דְּבַר on account of, Gen. 12:17; 20:11; 43:18; עַל דִּבְרֵי id., Deu. 4:21; Jer. 7:22; 14:1; עַל דְּבַר אֲשֶׁר followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דִּבְרָה No. 2).

(5) *cause*, in a forensic sense; Ex. 18:16, כִּי־יִהְיֶה לָהֶם דָּבָר "if they have a cause," verse 22; 22:8, עַל־כָּל־דְּבַר־פֶּשַׁע "in every cause (suit) of trespass;" Ex. 24:14, בַּעַל דְּבָרִים "one who has causes, suits."

[דְּבָר see pr. n. לֹא דְבָר.]

דֶּבֶר m. pl. דְּבָרִים (Hos. 13:14), prop. *destruction, death*, like the Arab. دبر (see the root No. 4, and Piel No. 3); hence *a plague* (compare מָוֶת No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly θάνατος; compare Sir. 39:29.

["**דִּבֵּר** i. q. דָּבָר Jer. 5:13."]

דֹּבֶר [with suff. דָּבְרוֹ], i. q. מִדְבָּר *a pasture*, whither cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. ܕܒܪܳܐ and ܕܰܒܪܳܐ, Arab. دبر a meadow.)

דֹּבְרוֹת pl. f. *floats, rafts*, as brought by sea; see the root No. 2, 1 Ki. 5:23.

דַּבְּרָה pl. f. דַּבְּרוֹת *words, precepts*, found once Deu. 33:3, יִשָּׂא מִדַּבְּרֹתֶיךָ rightly rendered by LXX. and Vulg. (*Israel*) *accipit de verbis tuis* (*Jehovæ*). "Israel shall receive thy words (Jehovah's)". As to the use of the prep. מִן in this place, see מִן No. 1. Further, Dagesh in דַּבְּרָה may be regarded as euphonic, so that דַּבְּרָה may be i. q. דִּבְרָה, דְּבָרָה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels יִשָּׂא מִדַּבַּרְתֶּךָ "(Jehovah) will undertake thy guidance" מִדְבֶּרֶת, which he regards as meaning *guidance*, rule. [In Thes. this word is referred to Hithpa. part. of the verb, "(Israel) will receive the things which thou hast spoken."]

דִּבְרָה f. i. q. דָּבָר, but principally found in the later Hebrew [but see the occurrences].

(1) ["thing, i. e."] *manner, mode* (see דָּבָר No. 1, fin.), Ps. 110:4, "thou art a priest for ever עַל דִּבְרָתִי מַלְכִּי צֶדֶק according to the manner of Melchisedec;" (־ִי is paragogic. Lehrg. § 127, 2).

(2) i. q. דָּבָר No. 4, *cause, reason*. Hence עַל דִּבְרַת "on account of," Ecc. 3:18; 8:2; עַל דִּבְרַת שֶׁ "to the end that," 7:14.

(3) i. q. דָּבָר No. 5, *cause*, in a forensic sense, Job 5:8.

דִּבְרָה Ch. f. *cause, reason*, Dan. 2:30, עַל דִּבְרַת־דִּי "to the end that."

["**דִּבְרִי** (perhaps "eloquent"), [*Dibri*], pr. n. m., Lev. 24:11.

["**דָּבְרַת** [*Dabareh, Daberath*], pr. n. of a town in the tribe of Issachar, Josh. 21:28."]

["**דָּבַשׁ** an unused verb, prop. i. q. Gr. and Lat. δέψω, δεψέω, *depso, to work up a mass*, to make it soft by kneading it. Kindred are דּוּשׁ and לוּשׁ." Hence—]

דְּבַשׁ with suff. דִּבְשִׁי m., HONEY ["so called as being soft like a kneaded mass"]. Arab. دبس, Syr. ܕܶܒܫܳܐ id. Maltese *dibsi*, yellow, i. e. honey colour, No verb from which this noun can come exists in the Phœnicio-Shemitic languages; but there is also formed from such a verb, Gr. τιθαιβώσσω to make honey, Od. xiii. 106. Specially it is—

(1) *honey of bees*, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, מִצּוּר דְּבַשׁ

אַשְׂבִּיעֶךָ "with honey out of the rock would I have supplied thee."

(2) *honey of grapes*, i.e. must or new wine boiled down to a third or half; (Gr. ἕψημα, Lat. *sapa, defrutum*, Ital. *musto cotto;*) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russel's Natural History of Aleppo, p. 20); Gen. 43:11; Eze. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Ex. 3:17; 13:5; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]

דַּבֶּשֶׁת f.—(1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean *a bee hive* (derived from דְּבַשׁ), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that דַּבֶּשֶׁת by change and transposition of letters may be for גַּבְשֻׁת, דְּגֶשֶׁת, a heap. [In Thes. Gesenius ascribes to the root דָּבַשׁ the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]

(2) [*Dabbasheth*], pr.n. of a town, Josh. 19:11.

דָּג m. *fish*, so called from being so wonderfully prolific (see the root דָּגָה), Jon. 2:1, 11; Plur. דָּגִים constr. דְּגֵי, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb דוּג to fish. See the form דָּאג above. (In the cognate languages fish is called נוּן, نون; a trace of this Hebrew word is found in the Gr. ἰχθύς.)

דָּגָה constr. דְּגַת fem. of the preceding, id. Deu. 4:18; Jon. 2:2; commonly collect., like סוּסָה, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Eze. 29:4, 5.

דָּגָה pr. TO COVER (like the Arab. دجا to cover over; hence to be dark, comp. the kindred roots دجّ, دجل, دجم, دجن also دحّ, of all which the primary idea is that of covering; as also Hebr. דָּגַל, דָּנַר; also the words in other languages, *tego*, τέγος, στέγω, in the old German Dialects, dagen, dachen, decken); this verb is applied to *multitude and plenty* covering over every thing (compare جنان a great company, from جنّ to cover, طبن a great multitude, also from the idea of covering). Thus it is once found as a verb *to be multiplied, to be increased* [יִדְגּוּ], Genesis 48:16. Hence דָּג, דָּגָה a fish (so called from being so prolific, compare נוּן), דָּגוֹן and דָּגָן.

דָּגוֹן ("great fish"), ["diminutive, little fish, then used lovingly, *dear* and honoured *fish*" Ges. corr.], pr.n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Macc. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, *αὕτη δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος.* As to the worship of fishes in these countries, see Selden, De Dis Syris, ii. 3. Creuzer, Symbol, ii. § 12

דָּגַל i. q. Arab. دجل TO COVER, TO COVER OVER (see the kindred roots under דָּגָה), whence also to act covertly, to deceive (compare בָּגַד). Hence דֶּגֶל *a flag, a standard*, like the Germ. Fahne from πῆνος, *pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nanninga (Diss. Lugd. ii. 916), and Muntingh (On Ps. 20:6), seems to me hardly able to be proved. From the noun דֶּגֶל there is again formed the denom. verb דָּגַל *to set up banners*. Ps. 20:6, בְּשֵׁם אֱלֹהֵינוּ נִדְגֹּל "in the name of our God we will set up our banners;" compare the expressions קָרָא בְּשֵׁם יְיָ, הִזְכִּיר בְּשֵׁם יְיָ. LXX. μεγαλυνθησόμεθα, reading or else conjecturing נגדל. Muntingh (see above), through that etymological conjecture, *we will glory, we will exult.* Part. pass דָּגוּל *erect as a banner, conspicuous, distinguished;* used of a young man, Cant. 5:10.

NIPHAL, *to be furnished* or *arrayed with banners.* Cant. 6:4, 10, אֲיֻמָּה כַּנִּדְגָּלוֹת "terrible as furnished with banners," i. e. as hosts or a camp of soldiers. Symm. ὡς τάγματα παρεμβολῶν. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:2, 3), and the same figure as being of frequent use in the Arabian Poets.

דֶּגֶל with suff. דִּגְלוֹ, plural דְּגָלִים const. דִּגְלֵי masc. *a large military standard*, that of each of the four camps into which the twelve tribes were divided; the smaller being called אֹתוֹת. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 2:4, וְדִגְלוֹ עָלַי אַהֲבָה "and his banner over me (was) love."

["**דָּגַן** an unused root, prop. i. q. דָּגַל *to cover* Hence—"]

דָּגָן const. state דְּגַן [with suff. דְּגָנִי] m. *corn*, from דָּגָה to multiply, like נָדָן from נָדָה. [But see the preceding root.] Gen. 27:28,37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. دَاجِن, but it is only found in the Arabic versions of the Bible.)

דָּגַר like the Ch. דְּגַר TO BROOD as a bird OVER her eggs or young; pr. apparently to cover (see under דָּגָה, דָּגַל). Jer. 17:11, קֹרֵא דָגַר וְלֹא יָלָד "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

דַּד i. q. שַׁד, תַּד (which see) BREAST, PAP. Only found in dual. const. דַּדֵּי, with suffix דַּדֶּיהָ BREASTS, Eze. 23:3, 8, 21; Prov. 5:19.

דָּדָה TO GO SLOWLY, a secondary root contracted from the fuller دَادَا. II. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. דַּדָּה to lead slowly, e.g. a little child.

HITHPAEL הִדַּדָּה (for הִתְדַּדָּה), Isa. 38:15, אֶדַּדֶּה כָל־שְׁנוֹתַי "all my years I will go slowly" (i. e. submissively, comp. הָלַךְ אַט 1 Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, אֶדַּדֵּם עַד בֵּית אֱלֹהִים "I went with them to the house of God." The suffix ־ֵם is for לָהֶם; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

דְּדָן (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Eze. 27:15. Raamah (Ῥέγμα) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden دادن, an island of the Persian gulf, called by the Syrians ܕܕܢ. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Ideen, i. 2, p. 227. [But this people were not Phœnicians].

(2) a people of northern Arabia, descended from Keturah, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Eze. 25:13; also carrying on traffic, Isa. 21:13; according to Eusebius not far from the city Phœno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versâ. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 328.]

דֹּדָנִים [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests *the Dardani*, i. e. Trojans דַּרְדָּנִים. For ר thus softened into a vowel, see Monumenta Phœn. p. 432.] The preferable reading, however, is רֹדָנִים *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Chr. 1:7. See the word רֹדָנִים.

דְּהַב m. Chald. emphat. דַּהֲבָא, דַּהֲבָה GOLD, i. q. Heb. זָהָב. Dan. 2:32; 3:1, 5, 7. Hence מַדְהֵבָה.

דַּהֲיֵא according to כתיב דַּהֲוָא m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Ezr. 4:9. They seem to have been the Δάοι, Herod. i. 125 (prob. villagers from Pers. ده *deh*, *dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 480, Plin. H. N. xi. 17], of which a farther account is given in Lorsbach Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

דָּהַם a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like בָּהַם, an idea which is applied to STUPOR, as in תָּמַהּ, שָׁמַם. Arab. دهم is to come upon suddenly, pr. to amaze, to confound, دهيم foolish, stupid, دُهَيْم sudden calamity, pr. stupifying.

NIPHAL, participle נִדְהָם *amazed, confounded* by sudden misfortune. Jer. 14:9.

דָּהַר i. q. דּוּר TO GO IN A CIRCLE, especially QUICKLY (comp. also דָּבַר). Hence—

(1) *to be borne on swiftly, to press on swiftly*, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun דַּהֲרָה.

(2) [" to go in a circle, hence"] *to endure* long Hence תִּדְהָר, and—

דַּהֲרָה f. *rapid course of a horse.* Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl p. 401.)

דּוֹב i. q. דֹּב a bear, which see.

דּוּב i.q. דָּאַב which see, TO PINE AWAY, TO LANGUISH.

HIPHIL, causat. *to cause to pine away*, or *to languish.* Lev. 26:16. Hence דִּיבוֹן pr. n.

דּוּג & דִּיג a secondary root denom. from דָּג, TO FISH. Jer. 16:16, וְדִיגוּם "and they shall fish them;" hence דַּיָּג, דּוּגָה and דַּוָּג a fisher.

דַּוָּג m. *a fisher*, Ez. 47:10, and Jer. 16:16 כתיב.

דּוּגָה fem. *fishing, fishery.* סִירוֹת דּוּגָה *fish-hooks, harpoons.* Am. 4:2, "ye shall be drawn with hooks, וְאַחֲרִיתְכֶן בְּסִירוֹת דּוּגָה and your posterity with fishing-hooks," an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37:29, "I will put my hook into thy nose ... and will turn thee back whence thou camest." The reason why fishing-hooks should be mentioned is shewn by Ezekiel 29:4; Job 40:26; comp. Oedmann, Verm. Sammll. aus d. Naturkunde, v 5. The larger fishes, when taken, used to have rings put into their nostrils by which they were again let down into the water.

דּוּד an unused root. i. q. זוּד, זִיד pr. *to boil up* as water, hence generally—

(1) *to be troubled, disturbed.* Syr. Pa. ܕܘܳܕ *to disturb, to agitate.* Hence דּוּד a pot, Syr. ܕܘܕܳܐ a kettle.

(2) *to love*, i. q. יָדַד, وَدّ. Hence דּוֹד love, דּוּדָאִים, and the pr. n. דּוֹד, דָּוִד, אֶלְדָּד ("whom God loves"), דּוֹדַי, דּוֹדוֹ.

דּוֹד with suff. also defect. דֹּדוֹ, דֹּדְךָ m.

(1) *love*, only used in the plur. דֹּדִים, especially between the sexes, Cant. 1:2, 4; 4:10; Eze. 16:8; 23:17, מִשְׁכַּב דֹּדִים "bed of love;" Prov. 7:18, לְכָה נִרְוֶה דֹדִים "come let us take our fill of love." In some places tokens of love, caresses, kisses, are supposed to be the meaning, by Driessen in Dissertatt. Lugd. p. 1101, seq.

(2) as a concrete, *object of love, one beloved*, (compare وُدّ, حِبّ, حَبِيب love, and one loved, a friend, מוֹדַעַת acquaintance, for an acquaintance, German, meine erste Liebe, Bekanntschaft, English, *a relation of mine*), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16, 17; 5:5.

(3) *a friend*, Isa. 5:1. Specially a father's brother, uncle by the father's side; Syr. ܕܳܕܳܐ, κατ' ἐξοχὴν called the friend of the family, like the Ch חֲבִיבָא a friend, hence a paternal uncle; comp. חֲבִיבְתָּא a mother-in law; Germ. Freund, used of a relation; Latin *amita* qs. *amata.* Lev. 10:4; 20:20; 1 Sa. 10:14, 15, 16; Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it seems to be put for בֶּן דּוֹד.

דּוּד m.—(1) *a pot*, see the root No. 1. Job 41:12; 1 Sa. 2:14. Plur. דְּוָדִים 2 Ch. 35:13. (Syr. ܕܘܕܳܐ a large pot, ܕܘܕܳܐ a kettle, Sam. דודיה pots.)

(2) *a basket*, Jer. 24:2; Psal. 81:7. Plur. דּוּדִים 2 Ki. 10:7.

דָּוִד, in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3:5) **דָּוִיד** ("beloved," part. pass. from דָּוַד i. q. דּוּד), [*David*], pr. n. of a son of Jesse, the second of the kings of the Israelites, 1055—1015, B.C.; very celebrated on account of his wars successfully waged, and not less so on account of his sacred songs. As to his life, see especially 1 Sa. 16, to the end of 2 Sa. 1 Ch. 12—30. This name denotes Messiah *the son of David*, i. q. בֶּן דָּוִד Eze. 34:23, 24; 37:24, elsewhere i. q. בְּנֵי דָוִד [?] Hos. 3:5. עִיר דָּוִד the city of David, i. e. Zion, 1 Ki. 3:1; 8:1; 9:24. בֵּית דָּוִד the family, the descendants of David, Isa. 7:2, 13; Jer. 21:12.

דּוֹדָה f. *aunt*, father's sister, Ex. 6:20; also an *uncle's wife;* Lev. 18:14; 20:20.

["**דּוֹדוֹ** ("belonging to love"), [*Dodo*], one of David's captains, 1 Ch. 11:12; also others, Jud. 20:1, etc."]

["**דּוֹדָוָהוּ** ("love of Jehovah"), [*Dodavah*], pr. n. m., 2 Ch. 20:37."]

דּוּדַי pr. adj. with the Ch. termination ־ַי i. q. ־ִי (from the root דּוּד) in sing. not used. Pl. דּוּדָאִים.

(1) boiling, cooking, hence *a cooking pot*, i. q. דּוּד No. 1, hence *a basket*, Jer. 24:1.

(2) *loving, amatory* (from the root No. 2), plur. *love apples*, Liebesäpfel, Gen. 30:14, seq., i. e. the apples of the Mandragora (*Atropa Mandragora*, Linn.), a herb resembling the Belladonna, with a root like a carrot, having white and reddish blossoms of a sweet smell (Cant. 7:14), and with yellow odoriferous apples which commonly are ripe from May to July. To these, Oriental superstition attributes still a sexual power (Gen. loc. cit.) See Dioscorid. iv. 76, Μανδραγόρας......οἱ δὲ Κιρκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλτρων εἶναι ποιητική. ......καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὔοις (sorbis) ἐμφερῆ, ὠχρά, εὐώδη, ἐν οἷς καὶ καρπός, ὥσπερ ἀπίου. Schulzii Leitungen d. Höchsten

vol. 5, page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. μῆλα μανδραγορῶν. Ch. יַבְרוּחִין which is the same in meaning; compare Arab. تبروح, see Sprengel, Hist. Rei Herbariæ, i. 215, ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich. in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of small and odoriferous cucumber or melon (Arab. *luffahh*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

[" דּוֹדַי (i.q. דּוֹדוֹ), [*Dodai*], pr. n. m. 1 Ch. 27:4."]

דָּוָה i. q. דָּאַב which see, TO LANGUISH, TO BE SICK (Arab. دوى and داء for دوأ), especially used of women in menstruation. Lev. 12:2, "the uncleanness of her menstruation;" compare Lev. 15:33.

(2) *to be sad* [" sick at heart"]. Comp. דָּוֶה No. 2. Hence מַדְוֶה, דְּוַי, דַּוָּי, דָּוֶה.

דָּוֶה f. דָּוָה adj.—(1) *languid, sick*, used of women in menstruation. Lev. 15:33, דָּוָה בְּנִדָּתָהּ; Lev. 20:18. Hence דָּוָה Isa. 30:22, a menstruous garment, i. e. polluted by the menses.

(2) *sick* of mind, *sad*, Lam. 5:17.

(3) *afflicted, wretched*, Lam. 1:13. (Syr. ܕܘܳܐ to grieve, to be unfortunate. Aph. to afflict, to make unhappy. ܕܘܳܝܳܐ unfortunate, unhappy. ܕܘܳܝܽܘܬܳܐ misfortune, misery.)

דּוּחַ not used in Kal, i. q. דָּחָה, נָדַח TO THRUST OUT, TO CAST AWAY. Arab. داخ to render abject, and intrans. to be vile, abject. VI. to cast forth.

HIPHIL הֵדִיחַ—(1) *to thrust out, to cast away*, Jer. 51:34.

(2) *to wash away, to purge* the altar, 2 Ch. 4:6; Eze. 40:38; the crime of bloodshed, Isa. 4:4.

דְּוַי m. (from the root דָּוָה, of the form קְטַל)—(1) *languishing, disease*, Ps. 41:4. [Hence used of]—

(2) *uncleanness, something unclean, causing loathing* (see דָּוָה No. 2). Job 6:6, "can that which is unsavoury be eaten without salt, or is there taste in the insipid herb?" verse 7, 'My soul refuseth to touch them, הֵמָּה כִּדְוֵי לַחְמִי they are as the loathsome things of my food." Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said *to eat, to taste* any thing, meaning to experience this or that fortune; comp. אָכַל בַּטּוֹבָה Job 21:25, γεύεσθαι θανάτου, Syr. ܛܥܡ ܡܘܬܐ, Arab. ذاق الموت Koran 3:182, Pers. غم خوردن to eat cares, i. e. to experience them, عذاب خوردن to eat torments, داوری خوردن to eat judgment. Comp. in the New Test. κρίμα ἐσθίει, 1 Cor. 11:29. [But this refers to actually *eating* the bread.] Some have suggested what is quite inadmissible, that כִּדְוֵי in this passage is put for כְּדֵי *so as;* for דֵּי is properly constr. st. of the word דַּי *satis, enough* (which see): much less can it be compared with ذات substance; for this word is properly fem. from ذو, and answers to the Hebrew זֶה, זאת. Comp. Allg. Lit. Zeit. 1825, No. 258.

דַּוָּי m. (of the form קַטָּל) *sick* of mind, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root דָּוָה.

דָּוִיד see דָּוִד.

דּוּךְ i. q. דָּכַךְ TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. داك id.) Hence מְדֹכָה a mortar.

דּוּכִיפַת fem. Lev. 11:19; Deu. 14:18, some *unclean bird;* according to the LXX., Vulg., Saad., *the hoopoe;* according to the Targ. *gallus montanus, mountain cock* [" *Tetrao urogallus*"]; which latter explanation may be confirmed by a comparison with דו=ذو lord [or "דוּךְ=ديك cock"], and כִּיפַת= Ch. כֵּיפָא a rock; compare Bochart, Hieroz vol. ii page 346. No difficulty need be made as to the termination ַת for ָה, as to which see Lehrg. page 467. Jo. Simonis, in defending the signification of *hoopoe*, less aptly supposes דוּכִיפַת to be compounded of דוּךְ =ديك a cock, and פַּת, to which he ascribes the idea of dung, comparing فتّ to void dung.

דּוּם an unused root, i.q. דָּמַם No. 1, *to be silent, to be dumb*. Arab. دام to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

דּוּמָה fem.—(1) *silence, place of silence*, poet. used of Hades, Ps. 94:17; 115:17.

(2) [*Dumah*], pr. n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no doubt

the same as is now called دومة الجندل stony Dumah, and دومة الشامية Syrian Dumah; situated in Arabia on the borders of the Syrian Desert; a place fortified with a citadel; in D'Anville's map placed 58° longit., 29°, 30′ latitude; Δουμαίθα of Ptolemy. See Abulfeda's Arabia, edit. Gagnier, page 50, and Jakut as there cited; Michaëlis' Supplem. page 419; Niebuhr's Arabia, page 344; my Comment. on Isaiah, loc. cit.

דּוּמִיָּה f. (pr. adj. f. from the unused דּוּמִי silent, taciturn, of abstr. signif. like nouns in ־ִית).

(1) *silence*, and adv. *silently*, Psa. 39:3; *rest, quiet*, ease from pain, Ps. 22:3.

(2) *the silent expectation* of divine aid, *confidence* placed in God. Ps. 62:2, אַךְ אֶל־אֱלֹהִים דּוּמִיָּה נַפְשִׁי "upon God alone my soul is confident" [referred in Thes. to the primary meaning, *silence*]. Ps. 65:2, לְךָ דֻמִיָּה תְהִלָּה "to thee (belongs) silence (confident waiting), praise."

דּוּמָם (1) subst. *silence*. Hab. 2:19, אֶבֶן דּוּמָם the dumb silent stone. It may however be taken adverbially in this place also, compare חִנָּם.

(2) *silently*, Isa. 47:5. Lam. 3:26, "happy is he who waits וְדוּמָם even silently." A noun of this form never has an adjectivial power.

דּוּמֶּשֶׂק pr. n. 2 Ki. 16:10, a rare form, but also used in Syriac for דַּמֶּשֶׂק or דַּרְמֶשֶׂק *Damascus*.

דּוּן or דּוֹן prob. i. q. دان Med. Waw intrans. TO BE LOW, DEPRESSED, INFERIOR, whence ["perhaps"] דִּין (according to Ewald, Heb. Gramm. p. 418, for הֵדִין) trans. *to subject* to one's self, *to rule*, *to judge*. A kindred root is אָדַן, which see; hence is derived אָדוֹן lord. [But see that word.] It occurs once, Gen. 6:3, לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם "my spirit (i.e. my superior and divine nature) shall not be always humbled in men," i.e. shall not dwell in a mortal body, descending from heaven and having to do with earth. [What can any one make of this theology?] (comp. verses 1, 2). Well rendered according to the sense by the ancient versions, as the LXX, *οὐ μὴ καταμείνῃ τὸ πνεῦμά μου κ.τ.λ.*; Vulg. "*non permanebit*;" Syr., Arab. "shall not dwell;" there is no occasion for supposing them to have had a different reading, such as يدوم=יָדוּם shall continue, יָדוּר shall dwell. It will be seen that I have returned, in interpreting this passage, to the opinion proposed in the first edition of my larger Lexicon. In the smaller Lexicon, I explained יָדוֹן=יָדִין "my spirit shall not always rule in man;" so also Rosenm.; others, shall judge, i.e. shall strive [very preferable]. Others take it variously Compare Michaëlis' Suppl. page 422; Rosenmüller De Vers. Pent. Pers. page 19.

["NIPHAL נָדוֹן *to strive, to contend*. Part. 2 Sa 19:10."]

דּוּן Job 19:29 קרי i.q. דִּין כתיב, *judgment*.

דּוֹנַג Ps. 97:5, and דּוֹנָג masc. *wax*, Psa. 22:15; 68:3; Mic. 1:4. Root דָּנַג which see.

דּוּץ TO LEAP, TO DANCE. Job 41:14, וּלְפָנָיו תָּדוּץ דְּאָבָה "before him dances terror." The trepidation of terror is thus well compared to skipping; comp. Psa. 29:6. To this answers the Arabic داص Med. Waw and Ye, see Schult. on the passage; Syr. ܕܳܨ in New Test. for σκιρτᾶν; Chald. דּוּץ, whence דִּיצָא a wild goat, Lacon. δίζα. Kindred roots are דָּרַשׁ, דּוּשׁ. These are contracted or softened from דנץ (like הוּךְ from הָלַךְ, אוּץ from אָלַץ, עוּק from עָנַק), by which dancing is expressed in the Slavonic and German languages, tanz, danza, taniec, see Adelung, iv. 530, 31.

דּוּק an unused root. Chald. and Syriac, *to look round, to look forward, to look out*. Hence דָּיֵק.

דּוּק Ch. i. q. דָּקַק, but intrans. *to be broken to pieces*. Plur. דָּקוּ Dan. 2:35 [referred in Thes. to דְּקַק].

דּוּר—(1) pr. i. q. Arabic دار TO GO AROUND, TO GO IN A CIRCLE; whence دور and دائرة a circle, داير round. Kindred roots are תּוּר, טוּר, דָּרַר, דָּהַר; and with a dental changed into a sibilant, סוּר, זוּר, שׁוּר; all of which have the idea of going round, turning oneself, girding, variously applied. Hence דּוּר No. 1, and דּוֹר [also מְדוּרָה].

(2) *to remain, to delay, to inhabit* (like the Ch. דּוּר), Psa. 84:11, either because the first habitations were of a round form (which is the opinion of Jo. Simonis), or (as I prefer) that the idea of going round and turning oneself was applied to turning aside to lodge (compare אָוָה, גּוּר). In the western languages this may be compared with δηρός, δηρόν, a long time, δηρός χρόνος; Lat. *durus*, *durare*; Germ. dauern, anciently duren, turen.

דּוּר Ch. *to dwell, to inhabit*, Dan. 4:9, 18. Part. דָּאֲרִין קרי דָּיְרִין Dan. 2:38; 3:31; 6:26; whence מְדָר, תְּדִירָא, מְדוֹרָה, מְדוֹר.

דּוּר m.—(1) *a circle* (Arabic دور), Isaiah 29:3, כַּדּוּר "as in a circle," round about.

(2) *a ball*, Isa. 22:18.

(3) *a burning pile, a round* heap of wood, Eze. 24:5 (compare מְדוּרָה, verse 9).

דּוֹר & דֹּר m.—(1) *an age, generation* of men, as if *the period* and *circuit* of the years of life, from the root דּוּר No. 1; compare تارة time, also from تار to go round, and other words signifying time under the word אֹפֶן. (To this literally corresponds دهر time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דּוֹר הֹלֵךְ וְדוֹר בָּא "one generation goes, and another comes." Deu. 23:3, 4, 9, שְׁלִישִׁי, דּוֹר עֲשִׂירִי "the tenth, the third generation." Job 42:16. Jud. 2:10, דּוֹר אַחֵר "another generation (age)." Nu. 32:13, עַד־תֹּם כָּל־הַדּוֹר "until all that generation be consumed." דֹּר וָדֹר every generation, all generations, Ps. 61:7. Joel 2:2, עַד־שְׁנֵי דֹּר וָדֹר "to every future generation." Psa. 45:18, בְּכָל־דֹּר וָדֹר "through all generations (or ages) to come." So לְדֹר דֹּר to all generations (to come), Ex. 3:15; Joel 4:20; לְדֹר וָדֹר Ps. 10:6; 33:11; 49:12; עַד דֹּר וָדֹר Psa. 100:5; Isa. 13:20; מִדֹּר דֹּר Ex. 17:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the *generation* of any one, his cotemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, תָּמִים הָיָה בְּדֹרֹתָיו "(Noah) was upright in his generations." The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *seculum* originally signified *a generation*, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of *age*, or *generation* being neglected, it often means *a race of men* [vice versâ, Gr. γενεὰ, primarily *race*, hence generation], in a good sense, Psa. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. Race), Deut. 32:5, דּוֹר עִקֵּשׁ וּפְתַלְתֹּל "a froward and perverse race." Deu. 32:20. Jer. 7:29, דֹּר עֶבְרָתוֹ "the race of his anger," those with whom God is angry.

(2) *habitation* (like the Arab. دار), see the root No. 2. Isa. 38:12. Psa. 49:20, דּוֹר אֲבוֹתָיו "the house of their fathers," i. e. the grave.

In the plural there are two forms (both masc. Job 42:16), דּוֹרִים and דּוֹרוֹת. The former occurs in one expression, דּוֹר דּוֹרִים *for ever and ever*, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of *generations, ages to come*, Lev. 23:43, לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם. Lev. 22:3. Nu. 9:10, לָכֶם אוֹ לְדֹרֹתֵיכֶם "to you, or to your posterity;" Num. 15:14; especially in the legislatorial phrase, חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם a perpetual law (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [*Dor*], pr. n. of a city, see נָפָה. ["The city of a Canaanitish king, Jud. 1:27, written also דֹּאר Josh. 17:11; more fully, נָפַת דֹּאר ("height of Dor"), Josh. 12:23; נָפַת דֹּאר 1 Ki. 4:11; נָפוֹת דּוֹר Josh. 11:2; Gr. Δῶρα, τὰ Δῶρα, ἡ Δῶρα. It belonged to Manasseh, but lay in the territory of Issachar, on the coast near mount Carmel. Now *Tantûra*. See Reland's Palæst. page 738, seq.; Prokesch, Reise, page 27."]

דּוּרָא [*Dura*], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city *Dura* (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See Miscellan. Lips. Nova, t. v., p. 274.

דּוּשׁ, דּוֹשׁ (Mic. 4:13), and דִּישׁ Deu. 25:4 (softened from דָּרַשׁ, which see).

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39:15; Hab. 3:12; especially enemies, *to break to pieces*, Mic. 4:13.

(2) *to thresh* corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, וְאָרְנָן דָּשׁ חִטִּים "and Ornan was threshing." Applied—

(3) to a cruel punishment inflicted by the Hebrews on their captives, by crushing them with threshing wains of iron on the floor like corn, Am. 1:3.

(Arab. داس to tread the earth with one's feet, men in battle; to tread out corn on a threshing floor. Syr. ܕܫ id.) Compare אָרַשׁ.

Niphal נָדוֹשׁ inf. constr. הִדּוּשׁ pass. of Kal No. 1, Isa. 25:10.

Hophal, pass. of Kal No. 2, Isa. 28:27. Hence דַּיִשׁ, מְדוּשָׁה, דִּישׁוֹן.

דּוּשׁ Ch. i. q. Hebr. No. 1. Dan. 7:23.

[דּוּת unused root, see דָּתָן.]

דָּחָה TO THRUST, TO PUSH, TO THROW down, stoßen, umstoßen. (Arabic دحا id., see Jeuhari in Schultens, on Job p. 1101; also *de coitu*, like ضرب and other verbs of thrusting, see דַּחֲוָה. Syriac and Ch. ܕܚܐ, דְּחָא id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is דח, as נָדַח, דָּחַח, דּוּחַ, דָּחַף, דָּחַק, דָּחַם, ܕܚܫ, دحر, دحم, دحب, compare similar families under the words דָּכַךְ and דָּקַק.) Ps. 35:5; 118:13, דָּחֹה דְחִיתַנִי לִנְפֹּל "thou hast thrust at me that I might fall;" 140:5. Ps. 62:4, גָּדֵר הַדְּחוּיָה "an overturned wall."

NIPHAL, pass. of Kal *to be thrust away*, Pro. 14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare יִדַּחוּ (prop. from דָּחַח), Jer. 23:12. But the part. plur. constr. נִדְחֵי, as נִדְחֵי יִשְׂרָאֵל, is more correctly referred to נָדַח which see.

PUAL, pret. דֹּחוּ "they are thrown down," Ps. 36:13.

Derivatives דְּחִי, מִדְחֶה and—

דַּחֲוָה f. pl. דַּחֲוָן, Ch. *a concubine* (from the root דָּחָה, Arabic دحا and دحا subegit feminam). Dan. 6:19, וְדַחֲוָן לָא־הַנְעֵל קֳדָמוֹהִי "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it *food;* the Hebrew interpreters better, "musical instruments," especially such as were struck.

דָּחַח i. q. דָּחָה whence fut. Niph. יִדַּחוּ Jer. 23:12. But if written יִדָּחוּ it may be referred to דָּחָה.

דְּחִי in pause דֶּחִי m. (from the root דָּחָה) *a thrusting* down, *overthrowing*, Ps. 56:14; 116:8.

דְּחַל Ch. *to fear*, i. q. Hebr. זָחַל prop. to creep along, to go with a quiet gait, like timid persons, furchtsam heranschleichen. To this corresponds the Syr. ܕܚܠ to fear. Arab. دحل to flee, to withdraw, pr. sich davonschleichen, to withdraw oneself secretly. Constr. followed by מִן קֳדָם (compare יָרֵא מִפְּנֵי), Dan. 5:19. Part. דְּחִיל terrible, Dan. 2:31; 7:7.

PAEL דַּחֵל *to make afraid, terrify*. Dan. 4:2.

דָּחַן an unused root, Arabic دخن *to smoke*, hence used of a smoky, dusky colour; whence apparently—

דֹּחַן m. Arabic دُخْن Ezekiel 4:9, *millet* (*holcus dochna*, Linn.), Germ. Meerhirsen, a kind of corn, of which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a *dusky*, *blackish* colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Sammll. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Ægyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it *panicum*, see Celsii Hierob. i. 453, seq.

דָּחַף TO THRUST, TO IMPEL, TO URGE, see the root דָּחָה. Part. pass. *impelled*, hastened, urged on. Est. 3:15; 8:14.

NIPHAL נִדְחַף *to impel oneself, to hasten.* 2 Ch. 26:20; Est. 6:12. Hence מַדְחֵפוֹת.

דָּחַק TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic دحق to repel, to drive away, دحيق cast aside, whence the quadriliteral دحقب to push from behind, compounded of دحق and عقب. Aram. ܕܚܩ, דְּחַק i. q. Heb. With this accords the Gr. διώκω). Part. דֹּחֵק an oppressor (of a people). Jud. 2:18.

דַּי const. state דֵּי, suffix דַּיֵּי—(1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. The form is as if from the verb דָּיָה=דָּיַי (like חַי, حَيّ from حَيِيَ), which, according to Simonis, has the same meaning as أدى to be many. It may also be said that דַּי is put by aphæresis for אֲדַי, of the form זְמַן, זְמַנִּי; לְשַׁד, לְשַׁדִּי.—Esther 1:18, וּכְדַי בִּזָּיוֹן וָקָצֶף "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing עַד בְּלִי דָי until (there is) not sufficiency," until all my abundance be exhausted, and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, *ultra quam satis est*, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person *for whom* something suffices. Prov. 25:16, דַּיֶּךָּ "which is sufficient for thee." Ex. 36:7, דַּיָּם "sufficient for them." Obad. 5; Jer. 49:9. Lev. 5:7, דֵּי שֶׂה "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, כְּדֵי גְאֻלָּתוֹ "enough to redeem him." Neh. 5:8, כְּדֵי בָנוּ "so far as was in us," according to our power. The genitive more rarely signifies that of which there is enough. Prov 27:27, דֵּי חֲלֵב עִזִּים "enough goat's milk"

(2) Prepositions are often prefixed to דֵּי the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(*a*) כְּדֵי *according to the plenty of, according as.* Jud. 6:5, *innumerable*, כְּדֵי אַרְבֶּה לָרֹב. Deut. 25:2, כְּדֵי רִשְׁעָתוֹ "according to the amount of his wickedness."

(*b*) מִדֵּי idem, *according to the multitude*, or *abundance* (comp. מִן 2, letter *d*); whence with an inf. following, *as often as, whenever.* 1 Sa. 18:30, וַיְהִי מִדֵּי צֵאתָם "and it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28, וַיְהִי מִדֵּי בוֹא הַמֶּלֶךְ "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when אֲשֶׁר is understood. Jer. 20:8, מִדֵּי אֲדַבֵּר "as often as I speak;" also followed by a noun where there is an ellipsis, as, מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ Isa. 66:23, i. e. "as often as month (comes) in its month," i. e. in its own time; *every month*; and so מִדֵּי שָׁנָה בְּשָׁנָה *yearly*, 1 Sa. 7:16; Zec. 14:16.

(*c*) בְּדֵי—(*a*) *according to abundance of*, i. q. כְּדֵי and מִדֵּי (compare בְּ B, 7), hence *as often as.* Job 39:25, בְּדֵי שֹׁפָר "as often as the trumpet is blown."—(*β*) *to what is sufficient for any one* (comp. בְּ B, 4), i. e. until he have enough *for* some one, properly used when food is mentioned. Nah. 2:13, בְּדֵי גֹרוֹתָיו "enough for his whelps." In the other hemistich, Habak. 2:13, "the people labour בְּדֵי אֵשׁ as food for fire, and the nations labour בְּדֵי רִיק for nought," vainly. Jer. 51:58 (where there are the same words). German, für das Feuer, für Nichts. Jo. Simonis absurdly renders בְּדֵי רִיק *quantum requiritur, ut aliquid frustra sit*, and בְּדֵי אֵשׁ *quantum materiæ ignis requirit:* which to my surprise has not been corrected even in the last edition [Winer's].—בְּדֵי is never, as *Vater* formerly laid down, a mere poetic form for בְּ.

דִּי Ch.—(A) relat. pronoun, *qui, quæ, quod, who, which, that*, i. q. Hebrew אֲשֶׁר. (This relative has sprung from the demonstrative זֶה, Arab. ذِى, ذُو, which latter word is commonly rendered lord, master, e.g. ذُو القرنين possessor of two horns, *bicornis*, but still it is nothing but a pronoun, and is also used in the Tayitic dialect for the relative الذى. So pl. اولو and اولى commonly lords, masters, but pr. i. q. اولا, אֵלֶּה *who*; comp. דִּי זָהָב and Schultens ad Florileg. Sentent. p. 182; ad Haririi Consessus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened prefix דְּ. See more under אֲשֶׁר page LXXXVIII, A, As to the use of the relative, it is to be observed—

(1) it is often put for *he who, that which*, Dan. 2:23; more fully, מָה דִּי Dan. 2:28, 43. In some places it is—

(2) *a mere mark of relation.* דִּי תַמָּה where Ezr. 6:1. דִּי מְדָרְהוֹן whose habitation, Dan. 2:11 דִּי אִנִּין who, Dan. 7:17.

(3) It is *the mark of the genitive* (compare אֲשֶׁר לְ), e. g. שַׁלִּיטָא דִּי מַלְכָּא "the king's captain," prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. נְהַר דִּי נוּר Dan. 7:10; or with pleon. suff. שְׁמֵהּ דִּי אֱלָהָא the name of God (Germ. Gottes sein Name), Dan. 2:20, קַרְצֵיהוֹן דִּי יְהוּדָיֵא accusations of the Jews, Dan. 3:8. A genitive of material is found, Dan. 2:32, רֵאשֵׁהּ דִּי דְהַב טָב "his head was of fine gold," Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions בְּ, מִן; הֵיכְלָא דִּי בִירוּשְׁלֶם "the temple (which is) at Jerusalem;" Dan. 5:2, בְּבִירְתָא דִּי בְּמָדַי "the palace (which is) in Media," Ezr. 6:2; Dan. 6:14; especially Dan 2:34; compare Est. 1:12, with verse 15.

(B) It becomes *a conjunction*, like the Heb. אֲשֶׁר letter B, and denotes—

(1) *that*, Dan. 2:23; *in that, because that, because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like כִּי, ὅτι, Dan. 2:25, "he said thus to him, דִּי הַשְׁכַּחַת גְּבַר a man is found," etc.; verse 37; 5:7; 6:6, 14. דִּי הֵן Dan. 2:9=Heb. כִּי אִם. Well rendered by Theod. ἐὰν οὖν.

It is compounded with prefixes—(1) כְּדִי i. q. כַּאֲשֶׁר *when*, Dan. 3:7; 5:20; 6:11, 15.

(2) מִן־דִּי *from what* (time), Dan 4:23; Ezr. 5:12.

(3) כָּל־קֳבֵל־דִּי; see קֳבֵל.

דִּי זָהָב ("a place abounding with gold," compare Ch. דִּי No. 1), [*Dizahab*], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the Ælanitic gulf, where there are many palms; see Burckhardt's Travels in Syria, p. 847, and 1075, my edit., LXX. Καταχρύσεα; compare Euseb. and Jerome in Onom. on this word.

דִּיבוֹן ("pining," see the root דּוּב), [*Dibon*], pr. n.—

(1) Of a town on the borders of Moab, on the

northern shore of Arnon, built, i.e. restored by the Gadites (Nu. 32:34), whence called Dibon-Gad (Nu. 33:45), afterwards granted to the Reubenites (Josh. 13:9, 17), afterwards again occupied by the Moabites (Isa. 15:2; Jerem. 48:18, 22). It is now called *Dhîbân*, see Burckhardt's Travels, ii. p. 633. Once (Isa. 15:9), by a change of the letters ב and מ it is written דִּימוֹן, so as to form a paronomasia with the word דָּם.

(2) Of a town in the tribe of Judah, Neh. 11:25, called דִּימוֹנָה Josh. 15:22.

דִּיג *to fish*, see דּוּג. Hence—

דַּיָּג m., *a fisherman;* Isaiah 19:8; and Jeremiah 16:16 קרי.

דָּיָה an unused and uncertain root.—(I) Perhaps i.q. Ch. דְּהָה *to be dark;* whence דְּיוֹ ink.

(II) *to be much, to be sufficient;* see דַּי.

דַּיָּה f., Deu. 14:13; Isa. 34:15, some *bird of prey,* dwelling amongst ruins. According to Bochart, *the black vulture;* compare דְּיוֹ. I prefer *the falcon,* or *kite,* called from its swift flight, so that דַּיָּה may be from דָּאָה (א doubled being changed into י like the Syr. ܛܳܐ Pa. ܛܰܝܺܐ). LXX. ἰκτῖνος, Vulg. *milvus.*

דְּיוֹ m. (of the form בְּלוֹ), *ink,* Jer. 36:18; Aram. דְּיוּתָא, ܕܝܘܬܐ, Arab. دَوَاةٌ inkstand, Pers. دويت id.

דִּימוֹן see דִּיבוֹן No. 1, 2.

דִּין fut. יָדִין pret. דָּן—(1) TO RULE, TO REGULATE. (Prop. apparently, *to subdue, to subjugate,* causat. of the root דּוּן which see, as if for הֵדִין.) Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

(2) *to judge,* i.q. שָׁפַט, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare שָׁפַט also دان and حكم. Gen. 49:16, דָּן יָדִין עַמּוֹ "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96:10; Isa. 3:13. *To judge* any one is specially used for—(*a*) *to condemn, to punish* the guilty, κατακρίνειν, Gen. 15:14; Job 36:31, seq.; followed by בְּ Ps. 110:6.—(*b*) *to defend the right* of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, דִּין עָנִי וְאֶבְיוֹן "judge the poor and needy;" Gen. 30:6, דָּנַנִּי אֱלֹהִים "God has judged my cause;" Ps. 54:3, וּבִגְבוּרָתְךָ תְדִינֵנִי "according to thy might judge me," i.e. avenge me More fully, Jer. 5:28; 22:16, דָּן דִּין עָנִי וְאֶבְיוֹן "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by עִם, *to contend with* any one, like Niphal, Ecc. 6:10.

NIPHAL נָדוֹן recipr. *to contend together* [דּוּן in Thes.], 2 Sam. 19:10; compare syn. נִשְׁפַּט. (Arab. حكم to judge, III., IV., to strive). Hence besides the words immediately following, מְדָנִים, מָדוֹן, דָּן, מְדִינָה and the pr.n. דָּנִיֵּאל, מְדָן, מִדְיָן.

דִּין and דּוּן Chald.—id. part. Ezr. 7:25.

דִּין m.—(1) *judgment* (hence in the western languages I consider to be derived Hom. δήνεα), Ps. 76:9; כִּסֵּא דִין tribunal, Pro. 20:8.

(2) *a cause which is judged;* Deu. 17:8, בֵּין דִּין לְדִין "between one cause and another," Prov. 29:7; עָשָׂה דִין Psal. 140:13, i.q. דָּן דִּין to judge, or protect any one's cause; Est. 1:13; כָּל־יֹדְעֵי דָּת וָדִין "all who knew law and right;" Job 36:17, דִּין and מִשְׁפָּט are opposed to one another, like crime and punishment.

(3) *strife, controversy,* see the root No. 3, and Niph. Pro. 22:10.

דִּין Chald.—(1) *judgment,* meton. used for *supreme tribunal;* compare دِيوَان the highest tribunal; Dan. 7:10, דִּינָא יְתִב "the judgment was set," verse 26.

(2) *right, justice;* Dan. 4:34, אָרְחָתֵהּ דִּין "his ways are justice;" Dan. 7:22, וְדִינָא יְהִב לְקַדִּישֵׁי עֶלְיוֹנִין "and (until) justice was done to the saints of the most high."

(3) *penalty,* Ezr. 7:26.

דַּיָּן m.—(1) *a judge;* 1 Sa. 24:16.

(2) *a defender,* an advocate; Ps 68:6. Chald. Ezr. 7:25.

דִּינָה ("judged," i. e. acquitted, vindicated), [*Dinah*], pr. n. of Jacob's daughter, Gen. 30:21; 34:1, seq.

דִּינָיֵא Ch. m. pl. [*Dinaites*], pr. n. of an Assyrian people transplanted into Samaria, Ezr. 4:9.

דִּיפַת [*Riphath,* marg. *Diphath*], 1 Ch. 1:6, a various reading for רִיפַת in the parallel place, Gen. 10:3, where however many MSS. together with the Greek and Latin translators, have *Riphat,* which see.

דָּיֵק (from the Ch. and Syr. root דּוּק to look out), m. *a watch-tower, place to look out,* as erected by

besiegers, i. q. בַּחַן and Syr. ܕܰܝܩܳܐ, commonly collect. 2 Ki. 25:1; Jer. 52:4; Eze. 4:2; 17:17; 21:27; 26:8 There is often said בָּנָה דָיֵק, once נָתַן Eze. 26:8. J. D. Michaëlis, whom I formerly followed, understood it to be *a wall* of circumvallation, cast up by besiegers, Circumvallationslinie (LXX. in the book of Kings, *περίτειχος*); but compare Rosenm. on Eze. 4:2; also Barhebr. p. 206; he erected a tower ܕܘܩܐ for looking out, keeping watch.

דִּישׁ i. q. דּוּשׁ *to thresh*, which see. Hence—

דַּיִשׁ m. *threshing time*, Lev. 26:5.

דִּישֹׁן m.—(1) *a species of gazelle*, so called from its leaping and bounding; from the root דּוּשׁ pr. to tread, but prob. also i. q. דּוּץ to leap, whence דִּיצָא, ܝܽܘܙܳܐ wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. *πύγαργος*, Syr. and Targ. ܪܺܝܡܳܐ, both the Arab. الرئم, all of which words denote a kind of gazelle.

(2) [*Dishon*], pr. n.—(*a*) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(*b*) a grandson of Seir, Gen. 36:25; 1 Ch. 1:41.

[**דִּישָׁן** pr. n. m. *Dishan*, Gen. 36:21, etc.]

דַּךְ m. adj. (from דָּכַךְ)—(1) *crushed*, hence *dejected*, *afflicted*, wretched, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for *crushing*, i.e. *chastising*, reproving. Thus I understand with Luther and Geier, Pro. 26:28, לְשׁוֹן שֶׁקֶר יִשְׂנָא דַכָּיו "a lying tongue (i. e. *a liar*) hates those who correct him." Verbal adjectives of the form דַּךְ, דָּךְ are commonly, indeed, intransitive, and are derived from intransitive verbs, as רַב, דַּל, תָּם and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as דָּכַךְ, may also be taken transitively; דָּכַךְ contr. דָּךְ, דַּךְ=דֹּכֵךְ; and that this is the case sometimes, is shewn by אָמֵן, שָׂטָן. LXX. render this passage well as to the sense, *γλῶσσα ψευδὴς μισεῖ ἀλήθειαν*, and this is favoured by the other hemistich, "a flattering mouth worketh ruin." I formerly interpreted this with Dathe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

דָּךְ m. Ch. *this*, Ezr. 5:16, 17; 6:7, 8, **דָּךְ** fem. Ezr. 4:15, 16, 19, 5:8. (To this answers the Arab. ذاك; and both are from the simple demonstrative ذا = זָה, with a pleonastic suffix of the second person ذاك pr. this to thee: also ذلك, and when we speak with many, ذالكم this to you. Often used in the Targums for the Heb. זֶה, דֵּךְ, דֵּיךְ, דֵּיכִי, דִּיכִי.

דָּכָא i. q. דָּכָה TO BE BROKEN IN PIECES, crushed, not used in Kal. Compare דָּכַךְ.

PIEL דִּכֵּא—(1) *to break in pieces, to crush.* Ps. 72:4, וִידַכֵּא עוֹשֵׁק "and he shall break in pieces the oppressor;" Psal. 89:11; 143:3; Job 6:9, וְיֹאֵל אֱלוֹהַּ וִידַכְּאֵנִי "and oh! that God would crush me!" Metaph. Job 19:2, וּתְדַכְּאוּנַנִי בְמִלִּים "and (how long) will you break me in pieces with words?"

(2) *to trample* (with the feet). Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5; especially in the administration of justice, Pro. 22:22.

NIPHAL, part. *oppressed, broken* in spirit, Isa. 57:15.

PUAL—(1) *to be broken*, broken to pieces, used of the arm, Job 22:9.

(2) *to be bruised, smitten* (with stripes), Isa. 53:5.

(3) *to be crushed, humbled, broken* in spirit through grief, Isa. 19:10; Jer. 44:10.

HITHPAEL הִדַּכָּא pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

דַּכָּא adj. [pl. const. דַּכְּאֵי], intensive from the root דָּכָא (of the form קַטָּל)—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. (Arab. دكّاء dust [rejected in Thes.].) Ps. 90:3, תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא "thou turnest man to dust."

(2) *broken* in spirit, *cast down*, Isa. 57:15; Ps. 34:19.

דָּכָא m. with suffix דַּכְאוֹ and with Dag. forte euphon. (Lehrg. p. 87), דַּכָּאוֹ *bruising, wound*. Isa. 53:10, יְהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי "it pleased Jehovah to sicken his wound," i.e. to wound him severely. The construction is asynthetic. [This word is taken in Thes. as inf. from דָּכָא.]

דָּכָה i. q. דָּכָא TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10 כתיב, וְדָכָה יָשֹׁחַ "and crushed he crouches down." קרי, יִדְכֶּה id.

PIEL, *to break to pieces, to crush.* Psal. 44:20; 51:10, תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ "that the bones (which) thou hast broken may rejoice," i. e. broken by a consciousness of guilt.

NIPHAL, pass. *to be broken, crushed*, Psal. 38:9;

used of the heart, Psal. 51:19, לֵב נִשְׁבָּר וְנִדְכֶּה "a broken and a contrite heart." Hence דֳּכִי.

דַּכָּה f. *a crushing* (from the root דָּכַךְ). Deut. 23:2, פְּצוּעַ דַּכָּה "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks θλαδίας, from θλάω. Well rendered by the Vulg. *eunuchus attritis testiculis.*

דֳּכִי from דָּכָה m. *crushing, dashing* (of waves), hence roaring noise; Ps. 93:3, יִשְׂאוּ נְהָרוֹת דָּכְיָם "the floods lift up their *roaring*." (Arab. دكا to beat, to thrust, VI. to dash together; compare داك VI. to press on one another in the tumult of battle; دَوْكَة tumult, conflict.)

דָּכַךְ an unused root, Arab. دَكَّ *to break very small, to break in pieces, to crush,* i. q. דָּכָה, דָּכָא, דּוּךְ, whence דַּכָּה, דַּךְ; compare דָּקַק and the remarks on דָּחָה. In the western languages I compare this with Gr. δάκω, δάκνω.

דִּכֵּן Ch. *this,* i. q. דֵּךְ. Dan. 2:31; 7:20.

דְּכַר Ch. i. q. Hebr. זָכַר *to remember,* whence דִּכְרוֹן, דָּכְרָן.

דְּכַר pl. דִּכְרִין Chald. *a ram,* Ezr. 6:9, 17; 7:17. Prop. it signifies *a male,* like the Heb. זָכָר, specially used of *the male of sheep,* like Gr. ἄῤῥην, *a male,* ἄρην, ἄρης, *a ram.*

דִּכְרוֹן (from the root דְּכַר) m. emph. דִּכְרוֹנָה Ch. *a memorial,* ὑπόμνημα, *a record, a document,* Ezr. 6:2.

דָּכְרָן m. Ch. id., Ezr. 4:15, סְפַר דָּכְרָנַיָּא *the book of records,* or *memorials,* i. e. the public acts of the kingdom compiled by the chancellor (Hebr. מַזְכִּיר) by public authority. Syriac ܕܽܘܟܪܳܢܳܐ memorial, e. g. used of the memorials of martyrs.

דַּל (I) (from the root דָּלָה), pr. *something hanging, swinging,* hence *the leaf of a door* as being hung up, and swinging both ways. Once used metaph. *the door of the lips,* for mouth, Ps. 141:3 (compare Mic. 7:5, and πύλαι στόματος, Eurip. Hippol. 882). By far more frequent is fem. דֶּלֶת *a door,* which see.

(II.) plur. דַּלִּים, fem. דַּלּוֹת *feeble* (from the root דָּלַל) *weak, powerless.* 2 Sa. 3:1, "David became continually stronger וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים and the house of Saul grew *weaker and weaker*;" specially—(*a*) *lean,* Gen. 41:19; 2 Sa. 13:4, מַדּוּעַ אַתָּה כָּכָה דַּל "why art thou so *lean*?"—(*b*) *weak, low, ignoble.* Often in plur. דַּלִּים Ex. 23:3; Levit. 14:21; 19:15, 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 10:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

דָּלַג TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ "then shall the lame man *leap* as the hart;" followed by עַל Cant. 2:8; followed by an acc. Ps. 18:30, בֵּאלֹהַי אֲדַלֶּג־שׁוּר "by my God I have *leaped* over a wall." Ch. id.

דָּלָה—(1) i. q. דָּלַל TO HANG DOWN, TO BE PENDULOUS, compare Arabic دلى Conj. V used of branches hanging down, and Æth. ደለወ: to wave, to hang down, see דָּלִית.

(2) *to make to hang down,* i. e. *to let down,* a bucket into a well, *to draw* water. (Arab. دَلَا and دلى, Syr. ܕܠܳܐ, id. Hence Gr. τλάω, and the compound ἀν-τλάω, Lat. *antlare*) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, וְאִישׁ תְּבוּנָה יִדְלֶנָּה but a man of understanding will *draw* it out."

PIEL, *to draw, to take out* (from a well), metaph. *to set free,* Ps. 30:2, אֲרוֹמִמְךָ כִּי דִלִּיתָנִי "I will extol thee, for thou hast set me *free*." As to the form דַּלְיוּ Pro. 26:7, see דָּלַל.

Hence דַּל No. I, דַּל; דֶּלֶת, דְּלִי, דָּלִי, דָּלִית and the pr. n. דְּלָיָה, דְּלָיָהוּ.

דָּלָה i. q. דֶּלֶת *a door,* see דַּל No. I, Isa. 26:20 קרי, [דְּלָתֶךָ], whence dual דְּלָתַיִם, see the word דֶּלֶת.

דַּלָּה f. (from דָּלַל), pr. *something hanging down, slender,* specially—

(1) *slender thread,* specially *the thrum* by which the web is fastened to the weaver's beam; Isa. 38:12, מִדַּלָּה יְבַצְּעֵנִי "he has cut me off from the *thrum*," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. דְּלִיל the web).

(2) *hair, locks* hanging down, Cant. 7:6; where the Vulg. has *coma capitis.*

(3) *slenderness,* poverty for the concr. *the poor,* 2 Ki. 24:14; 25:12. Plur. דַּלּוֹת הָעָם Jer. 52:15, and ד׳ הָאָרֶץ verse 16 id.

דָּלַח TO DISTURB water with the feet. Eze. 32:2, 13. (Syr. ܕܠܰܚ, id.

דְּלִי m. (from דָּלָה), *a bucket*, any vessel for drawing water, Isa. 40:15. Arab. دَلْو.

דְּלִי m. id. Nu. 24:7, יִזַּל מַיִם מִדָּלְיָו "water shall flow from his **buckets**," i. e. his posterity shall be numerous; metaphora ab aquâ de situlâ destillante, ad semen virile translata, ex nostro sensu obscœna, sed Orientalibus familiari; compare שֶׁגֶל, سجل and Isai. 48:1. In the other hemistich וְזַרְעוֹ בְּמַיִם רַבִּים. דָּלְיָו (*dŏl-yāv*) is from the dual דָּלְיַיִם (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

דְּלָיָה ("whom Jehovah has freed"), [*Delaiah*], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. Δελαιάσταρτος, Jos. c. Apion, i. e. דלי עשתרת freed by Astarte."]

דְּלָיָהוּ (id.) [*Delaiah*], pr. n. m.—(1) Jer. 36:12, 25.—(2) 1 Chr. 24:18.

דְּלִילָה fem. ("**feeble**," "**pining with desire**" ["weak, delicate."]), [*Delilah*], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

דָּלִית only in the plur. דָּלִיּוֹת fem. (with Kametz impure) *boughs, branches*, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. ܕܳܠܺܝܬܳܐ id.)

דָּלַל pret. pl. דַּלּוּ Isa. 19:6; דַּלּוּ Job 28:4, and דַּלְיוּ Pro. 26:7 (see No. 1), 1 pers. דַּלּוֹתִי Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, schlaff herabhängen, hinabwallen und schwanken, as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are דָּלָה, also זָלַל, زلزل, תָּלַל, and תַּלְתַּל, which see. Compare in the Indo-Germanic languages, Sanscr. *til*, to be moved; Gr. σαλεύω, σαλάσσω, σάλος, to wave, waving. To the same family are to be referred חָדַל, خطل, هطل, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, דַּלּוּ מֵאֱנוֹשׁ נָעוּ "they **hang down** from men and swing." Here I would also refer Prov. 26:7, דַּלְיוּ שֹׁקַיִם מִפִּסֵּחַ וּמָשָׁל בְּפִי כְסִילִים "the legs **hang down** (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the true one, who explain דַּלְיוּ by דַּלּוּ, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like *i* or *y*; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb *mouiller*. Comp. with each other Lat. *filia, fille, figliuola; familia, famiglia, famille;* Hispan. *hallar, lluvia, niño.* A similar instance is Arab. دَيْبُوب [So Castell; دِيبُوب Freytag] i. q. دَبُّوب a calumniator; Heb. דַּרְיוֹשׁ Ezr. 10:16, for דַּרּוֹשׁ; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. خرنوب for خَرُّوب a pod, מָעֻזְנֶיהָ Isa. 23:11, for מָעֻזֶּיהָ, and perhaps תַּמְנוּ Lam. 2:12, for תַּמּוּ. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read דַּלְיוּ (with Pathach) it may be for דַּלּוּ; so several rabbins, and comp. Ezr. 10:16, דַּרְיוֹשׁ for דַּרּוֹשׁ, φύλλον *folium*, ἄλλος *alius*, and vice versâ *filio, fille.* But it is better with R. Jonah, R. Judah, and several MSS. to read דָּלְיוּ=דָּלוּ."] To return to the passage in the Proverbs, the sense is given well by Symm. ἐξέλιπον κνῆμαι ἀπὸ χωλοῦ; see also L. De Dieu, who ascribes a like sense to the form דליו, deriving it from דָּלָה. This was what I formerly thought. I then regarded דַּלְיוּ for דָּלְיוּ to be for imp. Piel, from דָּלָה, and I thus interpreted the passage with Chr. B. Michaëlis, "**take away** (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) *to be* **languid**, **feeble**, **weak**—(*a*) used of slow and shallow water. Isa. 19:6, דָּלְלוּ וְחָרְבוּ יְאֹרֵי מָצוֹר "the rivers of Egypt **languish** and are dried up" (comp. "*flumen languidum*," Hor. Od. ii. 14, 17; "*aqua languida*," Liv. i. 4).—(*b*) used of men, as being in a feeble condition, Psa. 79:8; 116:6; 142:7.—(*c*) of the eyes, as languishing with desire, Isa. 38:14, דַּלּוּ עֵינַי לַמָּרוֹם.

NIPHAL pass. of No. 2, *to be* **enfeebled**, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns דַּל No. II., דַּלָּה, and pr. n. דְּלִילָה.

דָּלַע an unused root. Arab. to thrust out the tongue. Ch. דְּלַעַת a cucumber (perhaps as being oblong like a tongue). Whence—

דִּלְעָן ("**cucumber field**"), [*Dilean*], pr. n. of a town in the tribe of Judah, Josh. 15:38.

דָּלַף fut. יִדְלֹף—(1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, יִדְלֹף הַבָּיִת "the house drops," lets in rain through the chinks in the roof.

(2) *to shed tears, to weep*, used of the eye. Job 16:20, אֶל־אֱלוֹהַּ דָּלְפָה עֵינִי "my eye sheds tears to God." Psa. 119:28, דָּלְפָה נַפְשִׁי "my soul weeps." Compare נֶפֶשׁ No. 3. (Aram. id.; Arab. دلف to go slowly, to creep; VII. to be poured out, to flow; comp. דָּבַב). Hence—

דֶּלֶף m. *a dropping*, Prov. 19:13; 27:15.

דַּלְפוֹן [*Dalphon*], pr. n. of a son of Haman, Est. 9:7.

דָּלַק fut. יִדְלַק—(1) TO BURN, TO FLAME. (Aram. دلق, id. To this corresponds Gr. δέρκομαι, prop. to flame, to shine, which is applied to the power of seeing; comp. שָׁזַף). Ps. 7:14, חִצָּיו לְדֹלְקִים יִפְעָל "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by בְּ to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(*a*) to the *glow of love* and friendship. Pro. 26:23, שְׂפָתַיִם דֹּלְקִים "burning lips," i. e. speeches which show or feign the warmest love.—(*b*) to *anxiety*, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 10:2. Comp. Schult. Ep. ad Menken. i. p. 49.—(*c*) to the heat of persecution, pursuing, whence דָּלַק אַחֲרֵי "to pursue hotly" (in the language of higher Germany, nachfeuern). Gen. 31:36, כִּי דָלַקְתָּ אַחֲרָי "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, עַל־הֶהָרִים דְּלָקֻנוּ "they pursued us upon the mountains." (Arab. دلق and ذلق have various figurative uses nearly approaching to those in Hebrew; as دلق to rush violently as a crowd, comp. letter *c*.; ذلق to be sharp and ready, as the tongue, comp. letter *a*.

Hiphil, *to kindle*, Eze. 24:10, *to heat, to inflame* (used of wine). Isa. 5:11, יַיִן יַדְלִיקֵם "wine inflames them."

דְּלַק Ch. *to burn*. Dan. 7:9.

דַּלֶּקֶת f. *burning fever*, Deut. 28:22.

דֶּלֶת feminine, (compare masculine ἅπαξ λεγόμ. דַּל No. I, root דָּלָה), *the leaf* of a door, so called from its hanging and swinging (see the root); hence *the door* itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from פֶּתַח, which denotes the doorway which the door closes. When *two-leaved doors* are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שְׁנֵי צְלָעִים הַדֶּלֶת הָאַחַת גְּלִילִים "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דֶּלֶת is put both for the leaves singly, and also for the whole door, וּשְׁתַּיִם דְּלָתוֹת לַדְּלָתוֹת שְׁתַּיִם מוּסַבּוֹת דְּלָתוֹת שְׁתַּיִם לְדֶלֶת אֶחָת וּשְׁתֵּי דְלָתוֹת לָאַחֶרֶת "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דְּלָתַיִם const. דַּלְתֵי (pr. from the form דָּלָה) *two-leaved doors, folding doors;* especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. *the doors of heaven* which let down the rain (elsewhere אֲרֻבּוֹת), Ps. 78:23. Job 3:10, דַּלְתֵי בִטְנִי "the doors of the womb (that bare) me." Job 41:6, דַּלְתֵי פָנָיו "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors;" comp. verse 10.

Pl. דְּלָתוֹת const. דַּלְתוֹת f. (but Neh. 13:19 masc.).

(1) *leaves of a door, gates*, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) *the doorway* or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים "the gate of the people (Jerusalem) is broken."

(3) *the columns* of a book, so called from the resemblance to a door, just as in Latin *columna* from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic שַׁעַר.

I. **דָּם** m., const. דַּם, with suffix דָּמוֹ, דִּמְכֶם (Gen. 9:5).

(1) *blood* (prob. for אֱדָם from the root אָדַם, to be red, whence Talmud. אֲדַם, אִדַּם, אִידְמָא, Pun. *Edom* according to Augustine on Psalm 136. Arabic دَمٌ, rarely دَمٌّ, whence a new verb دَمِيَ to emit blood, II. to wound). אָכַל עַל דָּם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Eze. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דָּם נָקִי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, וְדָם נָקִי יַרְשִׁיעוּ "and they condemn the innocent blood;" also דַּם נָקִי blood of an innocent person. Deu. 19:10, 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) *blood* is used specially for *bloodshed, slaughter*, Lev. 19:16, and for guilt contracted by killing, Blutschuld, Genesis 37:26; Levit. 17:4. Deut. 17:8

בֵּין־דָּם לְדָם. Nu. 35:27, אֵין לוֹ דָּם "he is not guilty of blood."

(3) *blood of the grape* is used of wine, which in Palestine is red; compare αἷμα τῆς σταφυλῆς, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דָּמִים—(1) blood, specially as shed, Isa. 9:4. אִישׁ דָּמִים a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter.* בֵּית, עִיר דָּמִים a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. דָּמָיו בּוֹ Lev. 20:9; Eze. 18:13. דְּמֵיהֶם בָּם Lev. 20:11, seq., he is, they are, guilty of slaughter.

II. דָּם *likeness* (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּדָמְךָ, which Kimchi explains בִּדְמוּתְךָ "in thy likeness," like thee. Compare also Targ. See more in Rosenm. on the passage. [" Calmet כְּגֶפֶן כַּרְמְךָ *as a vine of thy vineyard.*" This is only a *conjecture.*]

I. דָּמָה (Aram. דְּמָא, ܕܡܐ), [fut. יִדְמֶה], TO BE LIKE, TO BECOME LIKE, followed by לְ, Ps. 102:7; 144:4; Cant. 2:9; 7:8; אֶל Ezekiel 31:8. With a pleonast. dat. Cant. 2:17, דְּמֵה־לְךָ דוֹדִי לִצְבִי "be thou like, my love, to a hart." Cant. 8:14.

NIPHAL, *to become like*, followed by כְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דִּמָּה—(1) *to compare, to liken*, followed by אֶל Isa. 40:18, 25; לְ 46:5; Cant. 1:9; Lam. 2:13, מָה אֲדַמֶּה־לָּךְ "what shall I compare to thee?" Hence *to use parables*, i. q. מָשַׁל, מִשֵּׁל. Hos. 12:11, בְּיַד הַנְּבִיאִים אֲדַמֶּה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) *to liken in one's mind, to imagine, to think.* Ps. 50:21, דִּמִּיתָ הֱיוֹת־אֶהְיֶה כָמוֹךָ "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; Isa. 10:7.

(3) *to think, to purpose, to meditate* doing something, Num. 33:56; Jud. 20:5, אֹתִי דִּמּוּ לַהֲרֹג "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר כִּלָּנוּ וַאֲשֶׁר דִּמָּה לָנוּ "the man who destroyed us and who meditated (evil) against us."

(4) *to remember*, Ps. 48:10, דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶדַּמֶּה Isa. 14:14, *to make oneself like.*

Derivatives דָּם No. II, דְּמוּת, דִּמְיוֹן.

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דּוּם, דָּמַם namely—

II. דָּמָה—(1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) causat. *to make an end* of any thing, hence *to destroy* (compare כָּלָה, הִשְׁבִּית, הִכְחִיד, הֵדֵם No. 4), especially *to lay waste, to desolate*, Hos. 4:5, דָּמִיתִי אִמֶּךָ "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דָּמִיתִי בַּת־צִיּוֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, *to be cut off, to perish*, used of men; Hos. 10:15, בַּשַּׁחַר נִדְמֹה נִדְמָה מֶלֶךְ יִשְׂרָאֵל "to-morrow shall the king of Israel be cut off;" Isa. 6.5, אוֹי־לִי כִּי־נִדְמֵיתִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are יִדַּמּוּ, תִּדַּמּוּ from syn. דָּמַם). Hence דְּמִי, דֳּמִי.

דְּמָה Ch. *to be like*, Dan. 3:25; 7:5.

דֻּמָּה f. (from the root דָּמַם), *laying waste*, and concr. *that which is laid waste*, Eze. 27:32, מִי כְצוֹר כְּדֻמָה "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is נִדְמָה. [In Thes. the common reading is explained by reference to כְּ B, 4, *so utterly destroyed.*] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for כְּדֻמָּה we should read מְדֻמָּה. But the common reading may also be tolerated if the prep. כְּ be taken in the manner explained under כְּ No. 4.

דְּמוּת f. (from the root דָּמָה No. I).—(1) *similitude, likeness, image*, i. q. Syr. ܕܡܘܬܐ. Gen. 1:26, "let us make man .... כִּדְמוּתֵנוּ according to our image;" compare 5:1, 3, "he begat a son בִּדְמוּתוֹ כְּצַלְמוֹ according to his likeness, after his image;" 2 Chr. 4:3, דְּמוּת בְּקָרִים "images of oxen," cast, molten oxen; Isa. 40:18, מַה־דְּמוּת תַּעַרְכוּ לוֹ "what image will ye compare to him?"

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, דְּמוּת אֶחָד לְאַרְבַּעְתָּן "those four had one appearance." Followed by a genitive, *the appearance* of any thing, that is, *an appearance resembling something*, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת "and in the midst of it was the appearance of four living

creatures," i. e. a certain appearance like four living creatures; verse 26, דְּמוּת כִּסֵּא "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16. Compare מַרְאֶה. Hence—

(4) adv. *like, as*, Isa. 13:4, כִּדְמוּת id. Ps. 58:5.

דֳּמִי m. *quiet, rest, stillness* (from the root דָּמָה No. II). Isa. 38:10, בִּדְמִי יָמַי "in the quiet of my life," i. e. now when I might reign in quietness. LXX. ἐν τῷ ὕψει (either from reading or else conjecturing בְּרֻמִי) τῶν ἡμερῶν μου. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskiæ ad h. l.), who understands it to mean *stillness*, i. e. *the standing still* of the sun, or noon (comp. נְכוֹן הַיּוֹם under the verb כּוּן); in this explanation he has discussed the passage with more learning than correctness.

דֳּמִי masc. *quietness, rest* (from the root דָּמָה No. II). Psal. 83:2, אֱלֹהִים אַל־דֳּמִי־לָךְ "O God, be not quiet," i. e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. חָשָׁה, חָרַשׁ). Isa. 62:6, 7.

דִּמְיוֹן (from דָּמָה No. I.) i. q. דְּמוּת m. *likeness, image*, Ps. 17:12.

דָּמַם pret. דַּמּוּ imp. and inf. דֹּם fut יִדֹּם pl. יִדְּמוּ (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, הֵאָנֵק דֹּם Vulg. *ingemisce tacens*. Job 29:21, וְיִדְּמוּ לְמוֹ עֲצָתִי "and they kept silent at my counsel." Followed by לְ to keep silence for some one, i.e. to hear some one without speaking. Hence דֹּם לַיהוָה to be silent for Jehovah; i. e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) *to be astonished, confounded* (see etym. note), i. q. שָׁמַם, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, דֹּמּוּ יֹשְׁבֵי אִי "be astonished ye inhabitants of the coast (sc. of Tyre)," Lam. 2:10. Silence is also transferred from speaking to acting (compare חָשָׁה, חָרַשׁ), hence it is—

(3) *to be quiet, to cease, to leave off*, Ps. 4:5. 1 Sa. 14:9; Job 31:34; Lam. 2:18, אַל־תִּדֹּם בַּת־עֵינֵךְ "let not the apple of thine eye cease," stop weeping; Job 30:27, מֵעַי רֻתְּחוּ וְלֹא דָמּוּ "my bowels boiled, and rested not;" also *to stand still*, Josh. 10:12, שֶׁמֶשׁ בְּגִבְעוֹן דּוֹם "Sun, stand thou still upon Gibeon!" verse 13, וַיִּדֹּם הַשֶּׁמֶשׁ "and the sun stood still."

Note. This root is onomatopoetic, and one which is widely spread in other families of languages, and equally with the kindred roots הָמַם, הוּם, הָמָה, and Gr. μύω, it is an imitation of the sound of the shut mouth (*hm, dm*). Its proper meaning therefore, is *to be dumb*, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are דּוּם (in which is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and דָּמָה, which see. The same primary power is found in שָׁמַם, תָּמַהּ, דָּהַם etc., not to mention those in which the idea of the closed mouth is applied to taste (טָעַם), or to abstinence from food (צוּם), or to unmeaning sounds (הָמָה, נָאַם, נָהַם, בָּרַם), or, lastly, to the general sense of *closing* (see אָטַם, עָצַם, etc.). From the branches of this family in Greek is μύω, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. μῦ, μύω, and the citations there given); hence θαῦμα, θάμβος = Heb. שָׁמַם, Chaldee תְּמַהּ; Latin *mutus* (from μύδος, μύω), and still more in the Germanic languages, dumm = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes = ſtumm; comp. Lat. *stupor, stupidus*, and Germ. ſtaunen, Engl. *to stun*, Fr. *étonner*.

POEL דּוֹמֵם *to bring to silence, to compose*, Psa. 131:2.

HIPHIL הֵדַם prop. to bring to silence, hence *to cut off, to destroy*, Jer. 8:14 ["See Kal No. 1"]. See דָּמָה No. II, 2.

NIPHAL נָדַם plur. נָדַמּוּ (Jer. 25:37), fut. יִדַּמּוּ, also תִּדֹּמִּי (Jer. 48:2) pass. of Hiphil, *to be cut off, to perish* (used of men). 1 Sa. 2:9, רְשָׁעִים בַּחֹשֶׁךְ יִדָּמּוּ "the wicked shall perish in darkness." Jer. 49: 26; 50:30; 51:6; *to be laid waste*, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8: 14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, וְנִדְּמָה־שָּׁם and let us perish there," let us wait for destruction. נִדְּמָה for נִדַּמָּה. (See Gramm. § 57, note 11.) Hence דְּמָמָה, דְּמָמָה.

דְּמָמָה f. *silence, stillness*, e.g. of the winds, *a calm*, Ps. 107:29. קוֹל דְּמָמָה a voice of silence, i. e. gentle, still, 1 Ki. 19:12, and so poet. by ἓν διὰ δυοῖν, Job 4:16, דְּמָמָה וָקוֹל אֶשְׁמָע "I heard silence and a voice," i. e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "*lenis aura.*"

דָּמַן an unused root; Arab. دمن *to dung, to manure*, whence, besides the words immediately following, מַדְמֵנָה, מַדְמֵנָה, מַדְמֵן.

דֹּמֶן m. *dung*. (Arab. دمن and دمان.) 2 Ki. 9:37; Jer. 8:2; 16:4; 25:33.

דִּמְנָה ("dunghill"), [*Dimnah*], pr. n. of a town in the tribe of Zebulon, Josh. 21:35.

דָּמַע TO WEEP, TO SHED TEARS, Jerem. 13:17; Aram. and Arab. id. Hence—

דֶּמַע m. *a tear*, metaph. used of that of olives and grapes, i. e. of wine and must (comp. Greek δάκρυ τῶν δένδρων, Theophr.; *arborum lacrimæ*, Plin. xi. 6). Ex. 22:28, מְלֵאָתְךָ וְדִמְעֲךָ, LXX. ἀπαρχὰς ἅλωνος καὶ ληνοῦ.

דִּמְעָה f. *a tear*, commonly coll. *tears*. (Arab. دمع tears, دمعة a single tear. In like manner in Greek δάκρυ is commonly used by the poets collect.) Psal. 6:7; 39:13; 56:9. The plur. however occurs דְּמָעוֹת Ps. 80:6; Lam. 2:11. As to the expression of Jeremiah, תֵּרֶד עֵינִי דִּמְעָה "my eye runs down with tears," see under the word יָרַד.

דָּמַר an unused root, whence תַּדְמֹר, which see.

דָּמַשֶׂק unused quadril. Arab. دمشق to be hasty, active, دمشق، دمشق quick, active, alert. Hence perhaps pr. n.—

דַּמֶּשֶׂק Arab. دمشق and دمشق ("alertness," perhaps industry with regard to traffic), sometimes דּוּמֶּשֶׂק, דַּרְמֶשֶׂק which see.

(1) *Damascus*, metropolis of Damascene Syria, situated on the river Chrysorrhoas, in a large and fertile plain at the foot of Antilibanus, Gen. 14:15; 15:2. It was taken by David, 2 Sa. 8:6, but recovered its liberty in the reign of Solomon, 1 Ki. 11:24, and was governed by its own kings until Tiglath-Pileser, king of Assyria, subjected it to his rule, 2 Ki. 16:9; Isa. 7:4, 8; 8:4; 10:9. At present Damascus is one of the richest cities of hither Asia.

(2) Gen. 15:2, i. q. אִישׁ דַּמֶּשֶׂק, or בֶּן דַּמֶּשֶׂק, like כְּנַעַן Hos. 12:8, for כְּנַעֲנִי. This form, and not דַּמַּשְׂקִי, was doubtless chosen by the writer in allusion to the preceding מֶשֶׁק; compare Lehrg. § 164, 3.

דְּמֶשֶׁק (according to pretty many MSS. דְּמֶשֶׂק, דַּמֶּשֶׂק, see De Rossi, Schol. Crit.), *Damascene cloth*, made of silk curiously wrought, which still in the western languages bears the name of that city; Engl. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. Damast. Am. 3:12. The same word, but with the letters variously changed and transposed, is found in Arabic, namely, دمقس according to the Kamûs, page 760, silk, especially that made from the cocoons out of which the butterflies have already come (Floretseide), *floss silk*; according to others, white silk; also, دمقاس, دمقص, دمقاص. Silk worms are still much kept about the foot of Lebanon.

דָּן ("judge"), [*Dan*], pr. name—(1) of a son of Jacob, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19:40—48. [Whence the Gentile noun דָּנִי Jud. 13:2].

(2) of a town on the northern limit of Palestine (otherwise called לַיִשׁ), Joshua 19:47; Jud. 18:29, which took its name from a colony of the Danites. In the words דָּנָה יַעַן 2 Sa. 24:6, there appears to be a transcriptural error, and we should probably read יַעַר. Vulg. *silvestria*.

[For וְדָן see under ו.]

דֵּן Ch. emphat. st. דְּנָה pron. demonstr. i. q. Hebr. זֶה, זאת comm. *this*, Dan. 2:18, 28, 30, 36, 43, 47, etc. כִּדְנָה *like this, so*. Ezr. 5:7, כִּדְנָה כְּתִיב "so it was written." Jer. 10:11. Dan. 2:10, מִלָּה כִּדְנָה "such a word." עַל דְּנָה therefore, Dan. 3:16; Ezr. 4:14, 15. אַחֲרֵי דְנָה afterwards. Dan. 2:29. (In the Targums this word is commonly written fully דֵּין, הָדֵין, הֵידֵין for Heb. זֶה; כְּדֵין thus).

דָּנַג an unused root, which has, I imagine, the signification of *tenacity*, see the root תָּכַן. [In Thes. Gesenius supposes *melting* to be the primary idea.]

[Derivative, דּוֹנַג.]

דַּנָּה ("a low place," from the root דָּנַן), [*Dannah*], pr. n. of a town in the tribe of Judah, Josh. 15:49.

דִּנְהָבָה (perhaps for דִּי וְהָבָה master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. نهب to plunder), [*Dinhabah*] pr. n. of a town of the Edomites, Gen. 36:32; 1 Ch. 1:43.

דָּנִיֵּאל ("God's judge," i. e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the Babylonian court. Dan. 1:6. Also דָּנִאֵל Eze. 14:14, 20; 28:3.

דָּנַן an unused root. Arab. دان = دَنَّ Med. Waw, *to be low* [in Thes. "Arab. دن *to whisper*"]; whence דִּנָּה.

דֵּעַ m. inf. used as a noun, root יָדַע, *what one knows, knowledge, opinion.* Job 32:10, אֲחַוֶּה דֵעִי אַף־אָנִי "and I also will show my opinion." Job 32:6, 17; 36:3. Plur. תְּמִים דֵּעִים he who is perfect of wisdom. Job 37:16.

דֵּעָה pl. דֵּעוֹת f. *knowledge, knowing*, followed by an acc. ["like an inf."], Isa. 11:9, דֵּעָה אֶת־יְהוָֹה "the knowledge of Jehovah." Isai. 28:9; Psalm 73:11; Job 36:4.

דֵּעָה Prov. 24:14, see Analyt. Ind.

דָּעָה an unused root, i. q. Arab. دعا *to call*, traces of which are found in the pr. n. אֶלְדָּעָה and—

דְּעוּאֵל ("invocation of God"), [*Deuel*], pr. n. m. Num. 1:14; 7:42, for which Num. 2:14, is found רְעוּאֵל.

דָּעַךְ i. q. Syr. ܕܥܟ *to be extinguished*, pr. of a lantern, or lamp, Prov. 13:9, נֵר רְשָׁעִים יִדְעָךְ "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, الدهر اطفا سراجي ill fortune has put out my lamp. Pro. 20:20; 24:20; Job 18:5, 6; 21:17. Applied to the destruction of enemies, Isa. 43:17, and to the drying up of water, see Niphal.

Niphal, *to become extinct*, i. e. to dry up (when spoken of water), (comp. *exstinguere aquam*, Liv. v. 15; *succum*, Curt. vi. 4; *mammas*, Plin. xxiii. 2). Job 6:17.

Pual, *to be extinct*, applied to enemies, Ps. 118:12.

[**דָּעַל** an unused root, see תִּדְעָל.]

דַּעַת inf. f. used of a noun, from the verb יָדַע (like דֵּעַ and דֵּעָה)—

(1) *knowledge, knowing*, sometimes followed by an acc. Jer. 22:16, הַדַּעַת אֹתִי *knowing me, the knowledge of me;* דַּעַת אֱלֹהִים, Hos. 4:1; 6:6, and κατ' ἐξοχήν, הַדַּעַת Hosea 4:6, knowledge (of God). בִּבְלִי דַעַת through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4:42; 19:4; Josh. 20:3. מִבְּלִי דַעַת Isa. 5:13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4:6 (where once there is מִבְּלִי הַדַּעַת), "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον. Deu. 4:42; 19:4; Josh. 20:3.

(2) *intelligence, understanding, wisdom*, i. q. תְּבוּנָה, חָכְמָה Prov. 1:4; 2:6; 24:5, etc. בִּבְלִי דַעַת foolishly, Job 35:16; 36:12; 38:2; 42:3. יָדַע דַּעַת to be possessed of wisdom, Pro. 17:27.

דָּפָה an unused root. Arabic دفا, دفى *to thrust, to push*, so as to make to fall, to wound, also to slay (compare the kindred roots הָדַף, دفّ, دفع, דָּפַק). Hence—

דֳּפִי in pause דֹּפִי m. Ps. 50:20, prob. *ruin, destruction.* LXX. and Vulg. σκάνδαλον, *offendiculum*, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דִּבָּה רָעָה evil report, slander.

דָּפַק—(1) to knock at a door, Cant. 5:2; compare Hithpael.

(2) *to drive* a flock *hard*, to overdrive, Gen. 33:13. (Arab. دفق to go quickly, pr. to be thrust forward.)

Hithpael, part. מִתְדַּפְּקִים *knocking in rivalry* at a door (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19:22. Hence—

דָּפְקָה [*Dophkah*], pr. n. of a station of the Israelites in the desert; Nu. 33:12. Seetzen (in v. Zach. monatl. Correspond. xxvii. p. 71) compares a place called *el Tobbachâ.*

דַּק adj. f. דַּקָּה (from the root דָּקַק)—(1) *beaten small, fine, minute*, pr. used of dust. Isa. 29:5, אָבָק דַּק "fine dust." Lev. 16:12, hence subst. *something small or fine, dust, particle*, Exod. 16:14; Isa. 40:15.

(2) *slender, thin*, used of slender, thin hair, Lev. 13:30; of lean kine and thin ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; *light, gentle*, of a gale, 1 Ki. 19:12.

דֹּק m. pr. infin. verb דָּקַק *thinness, fineness, something fine*, hence thin fine cloth, Isa. 40:22.

דָּקַל an unused root. Arab. دقل, Aram. דִּקְלָא, ܕܩܠܐ, palm tree.

דִּקְלָה [m. *Diklah*, pr. n. of a son of Joktan, Gen. 10:27.] Gen. 10:27 [*Diklah*], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. φοινίκων (Ptol. vi. 7), but this would be too far from the other terri

tories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab. ابو يمن the father of Yemen; see Forster i. 115.] I therefore prefer following Bochart, who (Phaleg. ii. 22) understands it to be the district of the Minæi, which was rich in palm trees (Plin. vi. 28).

דָּקַק pret. דַּק, fut. יָדֹק i. q. דָּכַךְ (which see), and Arab. دق an onomatopoetic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain......תָּדוּשׁ הָרִים וְתָדֹק thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, לֶחֶם יוּדָק כִּי לֹא לָנֶצַח אָדוֹשׁ יְדוּשֶׁנּוּ......לֹא יְדֻקֶּנּוּ "wheat is beaten out, but he does not continue threshing it,......nor does he beat it small." The former יוּדָק is i. q. יוּדַשׁ verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to יֵחָבֶט verse 27, יְדֻקֶּנּוּ denotes the bruising of the grains, which must be avoided.

(2) *to be beaten small, crushed.* Exod. 32:20, וַיִּטְחַן עַד אֲשֶׁר־דָּק "and he ground (it) till it became small like dust;" Deu. 9:21.

HIPHIL, הֵדַק i. q. Kal No. 1, *to beat small*, e. g. altars, idols, 2 Ki. 23:6, 15; 2 Ch. 15:16; 34:4, 7. Inf. הָדֵק adv. *very small* (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. הָדֵק 2 Ch. 34:7. Fut. with suff. אֲדִיקֵם for אֲדִקֵּם 2 Sa 22:43.

HOPHAL, pass. Isa. 28:28, see Kal No. 1. Hence דֹּק, דַּק.

דְּקַק Ch. id. *to be crushed, to be beaten small*, in Peal only דָּק Dan. 2:35, a form derived from דּוּק. APHEL הַדֵּק *to beat small*, in 3 pret. fem. הַדֶּקֶת Dan. 2:34, 45, fut. תַּדִּק, תַּדֵּק, part. מְהַדֵּק f. מַדְּקָה Dan. 7:7, 19.

דָּקַר fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. ܕܩܪ, דְּקַר id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

NIPHAL, pass. Isa. 13:15.

PUAL id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, שֶׁהֵם יָזֻבוּ מְדֻקָּרִים מִתְּנוּבוֹת שָׂדָי for these waste away, pierced through, (i. e. slain) for want of the produce of the field." מְדֻקָּרִים is put in this place by a bold figure as to those who perish from famine, as in the former member חַלְלֵי רָעָב is opposed to חַלְלֵי חֶרֶב (comp. Isa. 22:2). Vulg. *contabuerunt consumti a sterilitate terræ.* Hence, דֶּקֶר, בִּדְקַר, מַדְקְרוֹת and—

דֶּקֶר ("piercing through"), [*Deker*], pr. n. of a man, 1 Ki. 4:9.

דַּר m. Esth. 1:6, commonly taken as i. q. Arabic دُرّ, دُرَّة *a pearl*, especially a large one, from the root דָּרַר to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand *a stone like a pearl*, perhaps mother-of-pearl (Perlenmutter), or the kind of alabaster, called in German Perlenmutterstein.

דָּר Ch. i. q. דּוֹר *generation, age*, Dan. 3:33; 4:31.

דֹּר see דּוֹר.

דָּרָא an unused root. Arabic دَرَأَ i. q. دَرَى, دَرَجَ *to repel from oneself*, especially evil, whence—

דֵּרָאוֹן m. *abhorring, abomination*, Dan. 12:2, "these to shame לְדִרְאוֹן עוֹלָם to eternal contempt" (Theod. αἰσχύνη. Syr. ܚܣܕܐ). And—

דֵּרָאוֹן m. Isa. 66:24, *that which is abhorred.*

דָּרַב an unused root, i. q. Arabic ذَرِب *to be sharp*, whence—

דָּרְבוֹן only in pl. דָּרְבֹנוֹת (read *dŏrvōnōth*, compare Lehrg. p. 43) *goads*, Ecc. 12:11.

דָּרְבָן m. (read *dŏrvān*, as to the Metheg see Lehrg p. 43) *an ox goad*, βούκεντρον. 1 Sa. 13:21. The opinion that these two forms should be pronounced not *dorbon, dorban* (of the form קָרְבָּן), but *dā-r'bon, dā-r'ban*, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, Dag. lene is not more necessary in דָּרְבָן than in אָבְדָן Est. 8:6 (erroneously אָבְדָּן, which is found in the last edition of Simonis Lexicon), and in יַלְדוּת, מַלְכוּת.

דָּרַג an unused root. Arab. دَرَجَ *to go on*, especially *by steps*, and so *to ascend*, cogn. דָּרַךְ. Hence מַדְרֵגָה.

דַּרְדַּע ("pearl of wisdom," comp. of דַּר, دُرّ, and דַּע=דֵּעַ, דַּעַת wisdom), [*Darda*], pr. n. of a wise man contemporary with Solomon, or else living a little previously, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), דָּרַע.

דַּרְדַּר m. *a luxuriantly growing, but useless plant*, Gen. 3:18; Hos. 10:8. (Syr. ܕܪܕܪܐ for the Gr. τρίβολος, see L. De Dieu, on Gen 3:18. Arabic دَرْدَر id.) From the root דָּרַר No. 2.

דָּרוֹם m. pr. the light or sunny region (from the root דָּרַר No. 2 for דַּרּוֹם), hence *the south quarter* (opp. to צָפוֹן the region covered with darkness; comp. in Homer, πρὸς Ἠῶ τ' Ἠελιόν τε and πρὸς ζόφον). Eze. 40:24, seq; 42:12, seq.; Ecc. 1:6. Poetically used of *the south wind*, Job 37:17.

דְּרוֹר m. [but f. Ps. 84:4. Root דָּרַר.]—(1) swift flight, gyration; hence concr. used of a bird wheeling in its flight; according to the Jewish interpreters *the swallow* (in the other member there is צִפּוֹר sparrow), according to the ancient versions *the turtle dove*, i. q. תֹּר, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root דָּרַר No. 1.

(2) *a free* or *abundant flow* (see the root No. 2). Ex. 30:23, מָר־דְּרוֹר *myrrh which flows spontaneously.* Hence—

(3) *liberty, freedom* (comp. נְדָבָה, נָדַב). קָרָא דְרוֹר לְ to proclaim liberty to any one. Isa. 61:1; Jerem. 34:8, 15, 17; followed by בְּ Lev. 25:10. שְׁנַת הַדְּרוֹר the year of liberation (of slaves), i. q. the year of jubilee, Eze. 46:17.

דָּרְיָוֶשׁ *Darius*, pr. n. of some of the kings of Media and Persia.

(1) of Darius the Mede, Dan. 6:1; 9:1. This was Cyaxares (II.), the son and successor of Astyages, and uncle of Cyrus, who reigned over Media, between his father and nephew, from 569—536 B. C.; Cyrus, however, so administered the kingdom for him that he only is mentioned by Herodotus. Frequent mention is made of Cyaxares by Xenoph. Cyrop. i. 4, § 7, v. § 2, viii. 7, § 1; and Josephus says correctly of Darius the Mede (Ant. x. 11, § 4), ἦν Ἀστυάγους υἱός, ἕτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα. The various opinions of interpreters and historians are collected, and the true opinion brought to view by Bertholdt in Comment. on Dan. p. 842, seq.

(2) of Darius Hystaspes, king of Persia, Ezr. 4:5; 5:5; Hag. 1:1; Zec. 1:1.

(3) of Darius Nothus, king of Persia, Neh. 12:22. As to the origin of the form, I should regard דָּרְיָוֶשׁ to be the Persic درابش royal, from داراب, دارا king, and the syllable وش, which in the modern Persic denotes similitude. However this may be, the genuine form, *Darheusch* or *Dargeusch* is found in the cuneiform inscriptions at Persepolis (see Niebuhr's Itiner. p. 2, tab. 24 G and B), as has been shown with every appearance of truth, through the sagacity of Grotefend (see Heerenii Opera Hist. tom. xi. p. 347). The same thing appears to have been known to Strabo (xvi. p. 785), if there, with Salmasius, instead of Δαριήκης we read Δαριαύης, or, as I should prefer Δαριαβης.

["*Note.* The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARYaWUS, acc. DARYaWUM; see Lassen, über die keilförmigen Inschriften, p. 158; Beer in Allg. Lit. Zeit. 1838, No. 5. It is compounded according to Lassen (p. 39), from the root *darh* (darg), Zend. *dere*, Sansc. *dri*, to preserve, with the affirmative *awu*, and *s* as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by ἑρξείης, perhaps coercer, conservator." Ges. add.]

דָּרְיוֹשׁ Ezr. 10:16, see דָּרַשׁ.

דָּרַךְ fut. יִדְרֹךְ—(1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate דָּרַג, درج; طريق a way, Gr. τρέχω: also of this family are דָּרַשׁ, درس pr. to rub, beat, pound; טָרַד: in the western languages, *tero*, δρέμω, trappen, treten, in all of which the initial letters *tr* imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, Treten, zertreten). Specially—(*a*) דָּרַךְ יֶקֶב Job 24:11, or גַּת, גִּתָּה Lam. 1:15; Isa. 63:2, *to tread a press*, to express the wine or oil; also דָּרַךְ יַיִן בַּיְקָבִים Isa. 16:10; דָּרַךְ זַיִת Mic. 6:15, and simply דָּרַךְ keltern. Judges 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, אָז תִּדְרְכִי נַפְשִׁי עֹז "then, my soul, thou didst tread down strength," i. e. strong enemies.—(*b*) דָּרַךְ קֶשֶׁת to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. Ind. 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said דָּרַךְ חִצִּים Ps. 58:8; 64:4.

(2) Specially, to tread a way or place, by going or walking to it, hence *to enter* a place, Mic. 5:4; in a place, followed by בְּ, Deut. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by עַל 1 Sa. 5:5; followed by מִן *to walk out from*, Nu. 24:17. דָּרַךְ עַל is also to walk or go upon anything, Job 9:8; Ps. 91:13.

HIPHIL—(1) causat. of Kal No. 2, *to cause to go, walk*. Isa. 11:15, וְהִדְרִיךְ בַּנְּעָלִים "and he will cause them to walk (through the bed of the Euphrates) in shoes," i. e. with them dry, hardly wetted. Followed by בְּ, to cause to go in any particular way, Ps. 107:7, וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה "and he made them go in a straight way," he led them in a straight way. Psalm

119:35; Isaiah 42:16; 48:17; Prov. 4:11. Psalm 25:5, הַדְרִיכֵנִי בַאֲמִתֶּךָ "cause me to walk in thy truth." Ps. 25:9.

(2) i.q. Kal No. 1, *to tread a threshing floor*, i.e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, וַיַּדְרְכוּ אֶת־לְשׁוֹנָם קַשְׁתָּם שֶׁקֶר "they bend their tongue (as) their bow for lies;" also i.q. Kal No. 2, *to tread* a way, *to walk* it, poetically with an acc. Job 28:8.

(3) i.q. Arab. ادرك and Syr. Aph. *to overtake* any one, followed by an acc. Jud. 20:43. Hence מִדְרָךְ and the following words—

דֶּרֶךְ i.q. דֶּרֶךְ *a way*, only used in the Dual, עִקֵּשׁ דְּרָכַיִם perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

דֶּרֶךְ comm. (m. 1 Sa. 21:6; f. Ezr. 8:21), with suffix דַּרְכִּי pl. דְּרָכִים const. דַּרְכֵי.

(1) prop. the action of going, walking, *a going*, hence *a journey* which any one takes, Gang, den jemand macht, als Handlung. עָשָׂה דֶרֶךְ ποιεῖσθαι ὁδὸν, Jud. 17:8; הָלַךְ דֶּרֶךְ Proverbs 7:19, to go a journey. 1 Ki. 18:27, דֶּרֶךְ לוֹ he is on a journey, or at least, he is from home, er hat einen Gang, ist ausgegangen. דֶּרֶךְ יוֹם one day's journey (on which see Rosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, דֶּרֶךְ שְׁלֹשֶׁת יָמִים three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) *a way, path*, in which one goes, Gang = Weg, very frequently.—(*a*) followed by a genitive of place it means *the way* which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דֶּרֶךְ עֵץ the way to the tree, Gen. 3:24; דַּרְכֵי שְׁאוֹל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דֶּרֶךְ יְרַצְּחוּ שֶׁכְמָה "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., *in the way to, towards*, Germ. gen (from gegen = nach der Gegend von). דֶּרֶךְ הַדָּרוֹם towards the south, דֶּרֶךְ צָפוֹנָה towards the north, Eze. 8:5; 21:2; 40:20, seq.; 41:11, 12. Deu. 1:19, "we passed through the desert דֶּרֶךְ הַר הָאֱמֹרִי towards the mountain of the Amorites."—(*b*) followed by a genit. of person, *the way of any one* is the way in which any one is accustomed to go. דֶּרֶךְ הַמֶּלֶךְ the royal way, i.e. the public, military way, Nu. 20:17; 21:22; ἡ ὁδὸς βασιληΐα, Herod. v. 53. הָלַךְ לְדַרְכּוֹ to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דֶּרֶךְ כָּל־הָאָרֶץ the way of all men, i.e. to Hades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district in which the way is. Isa. 8:23, דֶּרֶךְ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) *way*, i.q. *mode, course*, in which one goes, or which one follows (like the Gr. ὁδὸς, Arab. طريق, سبيل, Æth. ፈኖ: ፈኖት: ፍናዌ: Germ. einen Gang nehmen). Gen. 19:31, כְּדֶרֶךְ כָּל־הָאָרֶץ "after the manner of all the earth." Specially—(*a*) *a way of living* or *acting* (Wandel). Prov. 12:15, דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו "a fool's way is right in his own eyes." Pro. 1:31, פְּרִי דַרְכָּם the advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently לְכָל־דְּרָכָיו." Often with the figure of a way retained (comp. הָלַךְ No. 2, הָלַךְ בְּדֶרֶךְ, בְּדַרְכֵי פ׳ to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. דֶּרֶךְ, דַּרְכֵי יְהוָה used of men, a course of acting approved by God, Ps. 5:9; 27:11; 25:4; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (das Wirken Gottes). Pro. 8:22, יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ "Jehovah created me from the beginning of the creation," zu Anfang seines Wirkens. [This passage *cannot* refer to *creation*, for it is said "*before* his works of old;" see also קָנָה; Christ, "the wisdom of God," is spoken of; "Jehovah *possessed* me in the beginning of his ways."] Pl. *works* of God, Job 26:14; 40:19.—(*b*) *the mode of worshipping God, religion* (comp. سبيل الله ,منهج, Pers. راه; ὁδὸς, Acts 19:9, 23). Amos 8:14, דֶּרֶךְ בְּאֵר־שָׁבַע "the way of Beersheba," i.e. the worship of idols there. Ps. 139:24, דֶּרֶךְ עֹצֶב "worship of idols," and דֶּרֶךְ עוֹלָם [the old way] "the fathers' worship," i.e. the true and genuine worship; compare שְׁבִילֵי עוֹלָם Jer. 18:15. Sometimes—(*c*) it is passively *lot*, that which one experiences, wie es jemandem geht. בְּדֶרֶךְ מִצְרַיִם according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, גּוֹל עַל יְיָ דַּרְכֶּךָ "commit thy way unto the Lord;" and with the figure of a way retained, Job 3:23; Am. 2:7.

דַּרְכְּמוֹן m. Ezr. 2:69; Neh. 7:70—72, *a daric*, a Persian gold coin, i.q. אֲדַרְכּוֹן, which see; from which word, however, this perhaps differs in origin, and is the same as the Persic داراكمان *the king's bow* ["Bow of Darius," Thes.], these coins bearing the image of an archer.

דַּרְמֶשֶׂק i.q. דַּמֶּשֶׂק *Damascus*, 1 Chr. 18:5, 6, Dagesh forte being in Syriac manner resolved into Resh.

דְּרָע [with suff. דְּרָעוֹהִי] Ch. i. q. Heb. זְרוֹעַ AN ARM, Dan. 2:32. Hence אֶדְרָע, אֶדְרָעִי.

דָּרַע [*Dara*], pr. n. see דַּרְדַּע.

דָּרַק an unused root, Ch. i. q. זָרַק *to scatter*, Arab. درق to hasten. Hence—

דַּרְקוֹן [*Darkon*], pr. n. m. Ezr. 2:56.

דָּרַר a root unused as a verb; prop. onomat. TO TWIST, drehen (kindred to the root דּוּר, and the others which have been there cited; also, τόρνος, τορνεύω, Germ. dorl, drillen, trillen, trillern); Arab. spoken of a spindle (درّارة a spindle, مدرّ a woman turning her spindle quickly); Heb.—

(1) *to fly in a circle, to wheel in flight*, as a bird (perhaps also onomat.), like the Germ. purren; whence דְּרוֹר the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare דָּהַר); Arab. دَرِير a swift horse. Swiftness of motion is applied—

(2) to the signification of *shining, sparkling, radiating*, whence دُرِّيّ a radiant star, דַּר, دُرَّة a pearl (although this may also have its name from its being round); and דָּרוֹם for דַּר־וֹם bright region. Also, from the signification of radiating, it is—

(3) *to flow out like rays, to spout*, as milk, blood, rain (Arab. دَرّ in Gol. No. 1—3, دِرَّة plenty of milk); hence *to flow forth freely, spontaneously* (see דְּרוֹר No. 2, 3); also, to grow luxuriantly, *exuberantly*, spoken of a plant, see דַּרְדַּר. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

דָּרַשׁ fut. O pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac ܕܪܫ to tread or beat a path; Arab. دَرَسَ to rub, to thresh; used figuratively, *terere libros*, to learn, to study. (Kindred to this are the roots mentioned under דָּרַךְ, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral דּוּשׁ, comp. הָלַךְ, הוּךְ; and both of these are also found in the Germanic stock of languages, with the sense of threshing: dreschen, Dutch dörschen, Lower Germ. döschen.) In Hebrew—

(1) to tread a place with the feet (betreten); hence, *to go to a place, to frequent it;* with an acc. 2 Ch. 1:5; Am. 5:5; followed by אֶל Deut. 12:5. Part. pass. דְּרוּשָׁה a city *frequented*, celebrated, Isa. 62:12. Hence with acc. of pers. *to go to* any one with prayers, to implore his aid; so דָּרַשׁ אֶת־יְיָ Psa. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by לְ 2 Ch. 15:13; 17:4; 31:21; אֶל Job 5:8. Compare NIPHAL No. 1. Farther, the signification of "going to" is applied to that of *seeking, inquiring, demanding;* also, of *caring for*. Hence—

(2) *to seek*, with an acc. of the thing, Lev. 10:16; followed by אַחַר *to search after*, Job 39:8 (nachsuchen).

(3) *to seek from any one, to inquire*, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, *about* which any one asks, 2 Ch. 32:31, לִדְרֹשׁ הַמּוֹפֵת "to inquire about the miracle;" 1 Ch. 28:9, כָּל־לְבָבוֹת דּוֹרֵשׁ יְיָ "Jehovah inquires into all hearts;" also לְ 2 Sa. 11:3; עַל 2 Ch. 31:9; Ecc. 1:13. Specially *to seek an oracular answer* from any one, *to consult* any one, as God, with an acc. Gen. 25:22; Ex. 18:15; 2 Ki. 22:13; also idols, enchanters; followed by בְּ (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; אֶל (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; לְ Eze. 14:7; מֵעַל סֵפֶר יְיָ (out of the book of Jehovah), Isa. 34:16. The prophet *through* whom the answer is sought from God, is put with מֵעִם 1 Ki. 14:5; מֵאֵת 2 Ki. 3:11; 8:8; בְּ Eze. 14:7, e. g. 1 Ki. loc. cit. "the wife of Jeroboam cometh to seek an answer from thee concerning her son."

(4) *to ask for, to demand*, with an acc. of the thing, and מִן, כְּעִם of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. *to ask for* (bread), *to beg;* Ps. 109:10, דָּרְשׁוּ מֵחָרְבוֹתֵיהֶם "they beg (far) from the ruins (of their home)." Also *to ask back*, followed by מִיַּד Ezek. 34:10, and even *to vindicate, punish, to avenge;* absol. Psal. 10:4, בַּל יִדְרֹשׁ "(God) will not punish;" verse 13; Deut. 18:19; specially דָּרַשׁ דָּם מִיַּד, מֵעִם to require blood from any one, i. e. to avenge murder (comp. גָּאַל), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) *to apply oneself* to any thing, *to study, to follow, to practise* any thing (comp. درس to study, Æth. ደረሰ: to compose a book studiously); as justice, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. דָּרַשׁ שָׁלוֹם, טוֹבַת פּ׳ to seek any one's welfare, Deu. 23:7; Ezr. 9:12; דָּרַשׁ לְשָׁלוֹם לְ Jer. 38:4; דָּרַשׁ רָעַת פּ׳ Ps. 38:13; Pro. 11:27; 31:13, דָּרְשָׁה צֶמֶר "she applies herself to wool." Hence

to care for, to take the care of any thing (compare No. 1 and פָּקַד). Deu. 11:12, אֶרֶץ אֲשֶׁר יְיָ דֹּרֵשׁ אֹתָהּ "a land which the Lord careth for." Job 3:4; Ps. 142:5; Eze. 34:6. Hence דָּרַשׁ אֶת יְיָ to care for (regard) God (i. q. יָדַע אֶת יְיָ), i. e. to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

Niphal נִדְרַשׁ inf. absolute אִדָּרֹשׁ (for הִדָּרֹשׁ), Eze. 14:3, 1 fut. אִדָּרֵשׁ—(1) pass. of No. 1, *to allow one's self to be approached, to give access* to any one, followed by לְ; hence *to hear and answer* any one (used of God). Eze. 14:3, הַאִדָּרֹשׁ אִדָּרֵשׁ לָהֶם "shall I give access to them;" Eze. 20:3, 31; Isa. 65:1, נִדְרַשְׁתִּי לְלוֹא שָׁאָלוּ "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Eze. 36:37 (comp. עָנָה with acc. gewähren).

(2) pass. of No. 2, *to be sought for*, 1 Ch. 26:31.

(3) *to be required* (as blood), pass. of No. 4, Gen. 42:22.

Piel, inf. דַּרְיוֹשׁ Ezr. 10:16, if this be the true reading, for דְּרוֹשׁ, comp. under the root דָּלַל. Hence מִדְרָשׁ.

דָּשָׁא TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root وَدَسَ, whence وَدْس, sprouts of the earth), Joel 2:22.

Hiphil, *to bring forth herbage*, used of the earth, Gen. 1:11; comp. הוֹצִיא verse 14. Hence—

דֶּשֶׁא m. *first sprouts* of the earth, *tender grass, tender herb*, Gr. χλόη (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; יֶרֶק דֶּשֶׁא greenness of herbage, Psal. 37:2. It is different from חָצִיר grass ripe for mowing, Pro. 27:25; and from עֵשֶׂב the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. דִּתְאָה, Syr. transp. ܬܕܐܐ, Zab. ܐܬܕܐ.)

דָּשֵׁן TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. دَسِمَ id., ם and ן being interchanged.)

Piel—(1) *to make* any thing *fat, marrowy*. Prov. 15:30, שְׁמוּעָה טוֹבָה תְּדַשֶּׁן־עָצֶם "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence *to anoint*, Ps. 23:5.

(2) *to pronounce fat*. Psal. 20:4, עוֹלָתְךָ יְדַשְּׁנֶה "pronounce thy burnt-offering fat," i. e. accept it. (As to ־ָה parag. comp. 1 Sa. 28:15.) According to Kimchi (denom. from דֶּשֶׁן compare No. 3), *turn to ashes*, i. e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from דֶּשֶׁן) *to clear from ashes*, Ex 27:3; Nu. 4:13.

Pual, pass. of Piel No. 1, but figuratively, *to be satiated abundantly*. Prov. 13:4, נֶפֶשׁ חָרֻצִים תְּדֻשָּׁן "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

Hothpael הֻדַּשַּׁן for הִתְדַּשֵּׁן *to be anointed with fatness, to be smeared*, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

דָּשֵׁן adj. [pl. דְּשֵׁנִים const. דִּשְׁנֵי]—(1) *fat, rich*, ["comp. שָׁמֵן"], (used of a soil), Isa. 30:23.

(2) *juicy, full of sap* (used of trees), Ps. 92:15.

(3) *rich, wealthy* (used of persons), Ps. 22:30 Comp. שָׁמֵן.

דֶּשֶׁן m. with suff. דִּשְׁנִי—(1) *fatness*, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; *fertility, abundance*, Psal. 65:12.

(2) *ashes*, as *fat ashes* from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), Fettasche. It differs as to use, from אֵפֶר which see. Ashes were also used by the ancients for fattening manuring the fields. See Plin. xvii. 9.

דָּת f. constr. דַּת, pl. דָּתִים. constr. דָּתֵי a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persic origin, i. q. Heb. חֹק *a statute*, pr. *something set;* Satz, Satzung Gesetz; Pers. داد right, justice, from دادن to give, to set, to command; Pehlev. *Dadha, Dadestan;* Zend. *Daetie;* Arm. դատ judgment (Syr. ܕܳܬܳܐ, ܕܳܬ *placitum*). [In Thes. it is suggested that this word may be from יָדָה in the sense *to shew, to point out.*] In the Old Test. it denotes—

(1) *a law*, Esth. 1:13, 15, 19; 2:12, כְּדַת הַיּוֹם "according to the law of to-day," as to day; 9:13.

(2) a royal *mandate, an edict*, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, מִימִינוֹ אֵשׁ דָּת לָמוֹ "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it *a fire of law*, a law given with fire. Vulg. *lex ignea*, and similarly Syr., Chald., Arab.

דָּת Chald. f.

(1) *law*, Dan. 6:9, 13, 16. דָּתָא דִּי אֱלָהּ "the law of God;" Ezr. 7:12, 21.

(2) *religion*, system of religion, Dan. 6:6, בְּדָת

אֱלָהֵהּ "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

(3) *an edict, a decree*, Dan. 2:13, 15.

(4) *counsel, plan, purpose*, Dan. 2:9, חֲדָה הִיא דָתְכוֹן "this only is your counsel." [This passage is referred in Thes. to the signification of *edict, decree*, "one thing is decreed for you."]

דִּתְאָ emph. st. דִּתְאָה Ch. i. q. Hebr. דֶּשֶׁא *tender herb*, Dan. 4:12, 20.

דְּתָבַר m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge;* compounded of דָּת law, and the termination בַּר, وَر (comp. גִּזְבָּר). In the Pehlev. there is found *Datouber*, a judge, Pers. داتوبران juris-consults.

דֹּתַיִן ("two wells," dual of the Chaldee word דּוֹת a well), [*Dothan*], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דֹּתָן, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαΐμ, Judith 4:6; 7:18; Δωταία, 3:9. [In Thes. from דּוּת; in corr. from יָדָה].

דָּתָן (perhaps, "of," or "belonging to a fountain," from דָּת = דּוֹת a well), [*Dathan*], pr. n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17.

ה

He (הֵא), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents *a lattice*, or *window*, and the same seems to be expressed by the word הֵא *lo! see!* Comp. the German Haha, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between א which is more gentle, and ח which is rougher in pronunciation. It is interchanged with א (see p. 1, A.); more rarely with ח, as נָחַן, نَحَن; נָבַח, נָבָה etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare בּוּשׁ Aram. בְּהֵת. بَهت to be ashamed, דּוּר, دَهْر age, מוּל, מָהַל to circumcise, נוּר, נְהַר to give light, רוּץ, رَهَطَ to run.

הַ·, הָ, הֶ (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הַל, Arab. اَلْ in the common language sometimes هل (comp. the kindred אֵל, אֵלֶּה, and see more as to this family of words p. XLV, A).

(1) prop. a demonstrative pronoun, *this, hic, hæc, hoc*, like ὁ, ἡ, τὸ in Homer, and often in Herodotus. So in the phrases הַיּוֹם, اَلْيَوْمَ this day, i. e. to day, הַפַּעַם this time, Exod. 9:27; הַלַּיְלָה this night, Gen. 19:34, compare 35. Hence, too, we must refer הַיּוֹם at a time, pr. at that time, about that time, zu der Zeit. It is rarely (*a*) prefixed to the relative, as *is, ea, id*. 2 Ki. 6:22, הַאֲשֶׁר שָׁבִיתָ בְּחַרְבְּךָ וּבְקַשְׁתְּךָ "those whom thou hast taken captive with thy sword and with thy bow;" or (*b*) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers הֶהָלְכוּא אִתּוֹ who had gone with him;" Ezr. 8:25, "the vessels הֵהֵרִימוּ הַמֶּלֶךְ וְיֹעֲצָיו which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly اَلْ for اَلَّذِي is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article, the*, like the Gr. ὁ, ἡ, τὸ, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excurse, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A.T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article